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THE KARENS AND THEIR JEWISH TRADITIONS.

IN 1829, the Rev. Elisha Galsusha, one of the American missionaries, who had returned from the Burmese empire, referred, in a speech he delivered at the American Tract Society, to an extraordinary and numerous race, inhabiting the mountains and valleys of Burmah, Pega, Arracan, and Siam, called Karens, whose history is yet unknown to the world. He stated that they live in the most simple style, and are without religion, without temples, without gods. Since we first saw that account, we have been anxious to collect some further information respecting this peculiar people, and have recently obtained, from several sources, information that we trust will be interesting and acceptable to our readers.

It appears, that in 1828, the American Board of Missions directed their eminently devoted and useful missionary, Mr. Boardman, who had already acquired a knowledge of the Burmese language, to commence a mission at Tavoy. That city is the capital of one of the provinces that the Burmese government ceded to the British authorities, at the close of the war, and stands at the head of the peninsula that separates the bay

of Bengal from the gulph of Siam.

We shall adopt the interesting language of the North American Review,* to describe some of the extraordinary results of his mission.

"Soon after Mr. Boardman was established in Tavoy, he was brought into connection with the Karens, a singular and hitherto almost unknown race of men. Of this race we are induced to speak more particularly, inasmuch as recent enquiry seems to establish, or at least render extremely probable, its descent from a Hebrew root. The Karens are a wild and ignorant race of men, scattered in prodigious numbers over all the wilds of Arracan, Burmah, Martaban, Tavoy, Mergui, Siam, and other countries. They live in places almost inaccessible to any but themselves and the wild beasts, differing most essentially from the other inhabitants of the above-named countries, with a peculiar physiognomy, a peculiar language, peculiar mental and moral qualities and characteristics. They had no written language, and, of course, no literature, until Mr. Wade, one of the missionaries of the American

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Baptist Board, reduced their language to writing. But they abound in curious traditions, handed down from generation to generation, in the form of both prose and poetry. Amongst other traditional stories is this,—that when some superior being was dispensing written languages and books, to the various nations of the earth, a surly dog came along and drove away the Karens, and carried off their books. Because of their singular habits, their ignorance, and want of written language, they are called *wild men* by the Burmans. Mr. Boardman supposed that they were Atheists, but incorrectly; for although we find amongst them few traces of religious belief, it is evident from the tradition just related, and from the discoveries of Mr. Mason, a missionary now amongst them, that they have a tolerably clear conception of a Supreme Being. They are not, however, idolaters. Their simplicity of life may be learned from the short inventory of the chattels and personal property, which constituted their domestic wealth. These are a box of betel made of bamboo, a little rice, a basket, a cup, two pots, a spinning-wheel, a knife, an axe, a mat, a few buckets, and a moveable fire-place. This is their whole array of valuables. They manufacture an intoxicating liquor, and are much addicted to intemperance. Too idle and effeminate to be quarrelsome, they are peaceful and mild in their disposition and habits, and being persecuted and trampled on by their haughty neighbours, they are driven together by community of suffering, and attached by brotherhood in misfortune.

"A more extended notice should be given to those circumstances which have led to the conjecture, that the Karens are of Jewish original.

"At the request of the English commissioner, Mr. Mason, who had been much amongst the Karens, communicated to him the following results of his observation and enquiry in regard to them. Their countenance is decidedly Jewish: the beard is worn long by many of them, and their dress, differing from that of surrounding nations, is precisely like that of the Hebrews, both in texture, fashion, and mode of wearing. But it is their remarkable traditions which most strikingly indicate an affinity with, if not a descent from, the Hebrew race. These traditions have been preserved, like the poems of Ossian, by fond memories delighting to revive the recollections of former glory and prosperity; repeated by grandsires at eventide to their listening descendants, and sung by mourners over the graves of their elders."

This highly interesting article proceeds with some specimens of their traditions, but we have obtained from another source, a more complete collection of their traditional fragments.

"Mr. Mason, an American missionary," says the *Madras Missionary Register*, "has been employed for some time in collecting fragments of their traditions, which bear the strongest mark of a Hebrew origin. They have no written record of their traditions, for until their language was reduced to writing by Mr. Wade, one of the missionaries, they had no written language. Their traditions have, therefore, been handed down from father to son in the shape of commands, and were commonly sung at the funerals of their old men. It appears that this practice is fast passing into disuse; that their fragments are gradually thinning; and that there are very few Karens to be found who can re-

member even the fragments here copied; Mr. Mason beautifully says, 'The father no longer gathers his children around the fount to teach them the commands of their ancestors; no longer do they sing at the graves of their elders the songs their fathers sung; nothing now is remembered but a few disconnected pieces, which, like the last glimmerings of day, are just sufficient to discover the fading landscape.'

"There appears no reason to imagine that these fragments are not the traditions of their own ancestors. No traces of Roman Catholic missionaries having been among them can be found, but on the contrary they have no acquaintance with the doctrine of the Cross, which such missionaries must have communicated to them. Additional evidence of the Hebrew origin of this people, is furnished by their dress, which is said to correspond in a great measure with

the Jewish. It seems that the caste of features is also Jewish, resembling that of the white Jews of Bombay.

"The kindness of a friend enables us to furnish our readers with the following fragments. A full account will probably be hereafter published by Mr. Mason: meanwhile we shall from time to time give such information concerning them as we may be able to obtain. Every Christian must especially rejoice in the encouraging prospect of their speedy conversion to Christianity: 200 have already appeared as the first-fruits of faithful missionary labours. May the Lord continue to bless their efforts, until the whole people become, by faith, the children of believing Abraham.

"The following traditions are of two kinds, the one in verse, and the other in prose; the latter in the form of commands from a parent to his children.

1.—TRADITIONS OF SCRIPTURE FACTS.

God.

'God is denominated the great Ku-tra or the great Lord—the great Pu, or great ancestor, from Pu, a grandfather:—and "yu-wah."

"O my children and grand-

children, the earth is the treading place of the feet of God, and heaven is the place where he sits, he sees all things, and we are manifest to him."

"Yu-wah is unchangeable, eternal;
He was in the beginning of the world;
Yu-wah is endless, eternal;
He existed in the beginning of the world;
Yu-wah is truly unchangeable and eternal;
He existed in ancient time, at the beginning of the world;
The life of Yu-wah is endless."
A succession of worlds does not measure his existence;
Two successions of worlds do not measure his existence;
Yu-wah is perfect in every meritorious quality,
And dies not in succession on succession of worlds."

'In the following passage, God is represented as saying, that after having created the world, he will destroy it in three generations, but men reply that they are not able to

endure this, and beg that they may have every variety of suffering that now exists, but that the world may not be burnt; to which request it is understood God acceded.'

"I have created the great earth,
 But in three generations I will burn it up;
 I have made the great earth,
 But in three generations I will set it in flame;
 I have formed the great earth,
 But in three generations I will destroy it with fire;
 I have established the great earth,
 But in three generations I will destroy it with flames.
 O Lord, great God!
 The world-destroying flame we cannot bear;
 O Lord, great God!
 The world-destroying flame we cannot endure;
 The world-destroying flame we are unable to bear;
 Let us exist with affliction in all its various forms."

Jehovah.

'There can scarcely be a rational doubt but the yu-wah of the Karens is the "Jehovah" of the Hebrews. It is well known that the Jews had a superstitious notion that it was sinful to pronounce the proper name of "Jehovah" which cor-

responds precisely with Karen ideas in relation to calling God, Yu-wah.

"O my children and grandchildren! call not God Yu-wah; by calling him Yu-wah, he will never return to us."

"God created us in ancient time,
 And has a perfect knowledge of all things;
 Call him not Yu-wah, but call him great ancestor,
 When persons call his name, he hears."

Angels.

'The Karens believe that there are beings in heaven who never

sinned, and that they are employed in executing God's purposes.'

"The sons of heaven are holy,
 They sit by the seat of God,
 The sons of heaven are righteous,
 They dwell together with God.

They lean against the silver seat of God.
 The beings whom God employs to execute his purposes,
 Have to the present time, the reclining place of God."

Satan.

'Satan is known by several names, among which the most common are Ku-plan, the *deceiver*, from his deceiving the first man and woman. Yan-kan, the *neck-trodden*, from the belief that man

will ultimately tread on his neck or overcome him. The Karens believe that he was formerly a holy being in heaven, but that he disobeyed God, and was driven from heaven.

"Satan in ancient times was righteous,
 But he transgressed the commands of God;
 Satan in ancient times was holy,
 But he departed from the love of God,
 And God drove him away;
 He deceived the Daughter and Son of God;
 God drove you away,
 For you deceived the Daughter and Son of God."

'The Karens say that if a person died in ancient time, he came to

life again after a short time, indicated, as in the following extract,

by the plantain leaf becoming sin into the world, and that men yellow—Satan however brought did not rise to life again.'

"The dead rose again when the plantain was yellow,

But Satan produced sin;

The dead rose to life, when the plantain was yellow,

But Satan introduced sin;

You have committed adultery against God,

Hence in this state you are corrupt."

"O children and grandchildren! though you were to kill Satan he would not die, but when the time of our salvation comes, God will kill him; because that time has not yet come he still exists."

Fall of Man.

"O children and grandchildren! in the beginning, God to try man, whether he would or would not observe his commands, created the tree of death, and the tree of life, saying, concerning the tree of death, 'Eat not of it.'—

He wished to see whether men believed or did not believe. Not believing he ate of the fruit of the tree of death, and the tree of life God hid. Because the tree of life has been hidden, men have died ever since that time."

'The Karens have no definite idea of what is meant by the tree of life coming by man, as mentioned in the following extract; it would seem however to refer to the promise that the seed of the woman should bruise the serpent's head.'

"Temptation, temptation, the fruit of temptation,

The fruit of temptation dropped on the ground,

The fruit of temptation was bad,

It poisoned to death our mother;

The fruit of temptation, 'do thou eat not'

In the beginning it poisoned to death our father and mother;

The tree of death came by woman,

The tree of life by man."

"Two persons, our father and mother,

Disobeyed the commands of God;

In ancient times our father and mother,

Transgressed the commands of God:

This transgressing the command of God

Descends to their children, who are evil doers

Unto breaking the command of God;

Satan destroyed them;

They broke the commands of God,

Satan destroying them."

'The Karens believe that woman was originally made from one of man's ribs, and have the popular idea among them that a man has one rib less on one side than on the other.

"O children and grandchildren! woman at first was a rib of man, therefore women ought to obey men in all things."

Dispersion of Babel.

"Men were all brethren,

They had all the language of God;

But they disbelieved the language of God,

And became enemies to each other;

Because they disobeyed God,

Their language divided,

God gave them commands,

But they did not believe him, and divisions ensued."

Destruction of the World.

‘The Karens believe that the world will be destroyed by fire,

and several brief allusions to this occur in their poetry, of which the following is a specimen.

“The waters will rise and the world’s destroying flame will burst forth,
And must not men then watch?”

2d.—TRADITIONS OF SCRIPTURE DOCTRINES.

Love to God.

“O children and grandchildren! love God, and never so much as mention his name, for by speaking his name he goes further and further from us.”

Prayer.

“O children and grandchildren! pray to God constantly by day and by night.”

Repentance and Salvation.

“O children and grandchildren! if we repent of our sins and cease to do evil, restraining our passions and pray to God, he will have mercy upon us again. If God does not have mercy upon us, there is no other one that can. He who saves us, is the only one God.”

Idolatry.

“O children and grandchildren! do not worship idols or priests. If you worship them you obtain no advantage thereby, while you increase your sins accordingly.”

Honour to Parents.

“O children and grandchildren! respect and reverence mother and father, for when you were small, they did not suffer so much as a mosquito to bite you. To sin against your parents is a heinous crime.”

Love to Others.

“O children and grandchildren! love each other and be merciful to each other as brethren. Quarrel not, for you are all friends and relatives, descended from the same race. Let there be no envyings or divisions among you, for you are

of one stream and one country; therefore let all enmity be done away among you.”

“O children and grandchildren! live in peace with each other. God from heaven observes us, and we are manifest to him. If we do not love each other, God will not love us; but if we love one another, God will look down upon us with joy.”

Murder.

“O children and grandchildren! do not take the life of man. If you kill, you must bear your sin. In the next world you will be killed in return!”

Robbery.

“O children and grandchildren! do not forcibly take the property of another. Observe my children that robbers quickly become slaves. Should you even be a slave, good remains, but there is no calling on God in hell.”

Theft.

“O children and grandchildren! do not steal the goods of another, for the owner worked for them until he sweat. Thieves will have to re-pay.”

Adultery and Fornication.

“O children and grandchildren! do not commit adultery or fornication with the child or wife of another female or male; for the righteous one looks down from above, and these things are exposed to him. Thou that doest thus, wilt go to hell.”

Polygamy.

“O children and grandchildren! If you have one wife, lust not after

another female or male, for God at the beginning created only two."

Lying and Deception.

"O children and grandchildren! do not speak falsehood—what you do not know, do not speak. Liars shall have their tongues cut out.

"O children and grandchildren! do not use deceitful language, but speak the words of truth only. The Righteous one in heaven knows every thing that is said."

Swearing.

"O children and grandchildren! do not curse or use imprecations, and do not scold. If you curse or use imprecations they will return on yourselves."

Alms.

"O children and grandchildren! give food and drink to the poor, and by so doing you will obtain mercy yourselves."

Doing good to all Men.

"O children and grandchildren! according to your abilities, relieve the distresses of all men. If you do good to others, you will not go unrewarded, for others will make like returns to you."

Idleness.

"O children and grandchildren! while in this state here on earth, labour diligently that you may not become slaves, and when persons visit you, have food and drink to give them."

Covetousness.

"O children and grandchildren! do not covet the things of others, nor desire to accumulate property, but work according to your ability and covet not."

Intemperance.

"O children and grandchildren! do not be guilty of excess in eating and drinking. Be not intemperate,

but take that which is proper only."

Obedience to Kings.

"O children and grandchildren! obey the orders of kings, for kings in former times obeyed the commands of God. If we do not obey them, they will kill us."

Earthly Mindedness.

"O children and grandchildren! do not covet the good things of this world, for when you die, you cannot carry away the things that are on earth."

"O children and grandchildren! do not desire to be great men and possess authority. Great men sin exceedingly, and when they die, go to hell."

Anger.

"O children and grandchildren! never get angry. If we are angry with others, God is angry with us. The Righteous one looks down from heaven upon us. The person who looks upon the great and small, the vile and the wicked, children and youth, without anger, and gives them food and drink, he shall be established unchangeably."

Forbearance and Humility.

"O children and grandchildren! though a person persecute you with deceit, anger, and revenge, though he strike you, thump you, beat you, do not return him evil; if you return him evil, you derive no advantage thereby. Then with the heart forbear, and speak to him respectful words; by doing thus, you will not go unrewarded."

"The man who, without anger, endures all with humility, shall be established unchangeably; for by doing thus the advantage of meritorious qualities are his."

Love to Enemies.

"O children and grandchildren! if a person injures you, let him do

what he wishes, and bear all the sufferings he brings upon you with humility. If an enemy persecute you, love him with the heart. On account of our having sinned against God from the beginning, we ought to suffer."

How to act when one Cheek is struck.

"O children and grandchildren! If a person strike you on the face, he does not strike you on the face, he only strikes on the floor. Therefore, if a person strike you on one cheek, give him the other to strike."

Rewards and Punishments.

"The righteous persons, the righteous,
Arrive at heaven;
Good persons, the good
Go to heaven.

Above all that is happiness here,
Far greater happiness remains."
Unrighteous persons, the unrighteous,
At death, go to hell.

"Lascivious persons, the lascivious,
The king of death takes note of them;
Wicked persons, the wicked
Go to hell."

3.—TRADITIONS CONCERNING THE KARENS AS A NATION.

A Nation of Wanderers.

'No proof need be brought to show that the Jews were the chosen people of God, but were cursed for their disobedience, and that hereafter God will again show them favour as at the beginning; this is exactly the belief of the Karens concerning themselves.'

"O children and grandchildren! formerly God loved the Karen nation above all others, but they

transgressed his commands, and in consequence of their transgressions, we suffer as at present. Because God cursed us, we are in our present afflicted state, and have no books. But God will again have mercy on us, and again he will love us above others. God will yet save us again; it is on account of our listening to the language of Satan that we have thus suffered."

"The Karens were created by God,
And God gave them commands;
The Karens were cursed by God,
And they have no happiness to the present time;
When God went away, he gave commands,
But not an individual obeyed them."

'Tskay, mentioned in the following fragment, was one of the vir-

tuous ancients, but nothing further than his name is known.

"In ancient times, men ate from the branch of heaven,
They ate in ancient times, plucking from the branch of heaven,
They ate of the branch of heaven; they ate of the branch of heaven;
Now we have no great men;
The great men of ancient times, were great men indeed;
The great men of ancient times, were great men truly;
The children must eat, but they cannot eat like Tskay;
The men of ancient times had perverse ears,
And thereby we have to suffer;
The men of ancient times had ears of barbarians,
And we have suffered thereby."

In the first and third lines of the following couplets, the degraded state of the Karens is intended to be procured; and in the second and fourth, the salvation which God will procure for them.

"The worm eats the branch of the Pyeu tree,
The great sun descending will buy (us);
The worm lives on the branch of the Pyeu tree,
The great sun descending will intreat (us)."

No King.

'It is said of the dispersed Israelites, in Hosea, chap. x. v. 3, "They shall say we have no king, because we feared not the Lord." And strikingly in accordance with this prophecy, the Karens say,

"O children and grandchildren! because the Karens transgressed the commands of God, they have no King."

They are expecting to be restored to a glorious City, in correspondence with the Belief of the Jews.

"O children and grandchildren! the Karens will yet dwell in the city with the golden palace. If we do well, the existence of other Kings is at an end. The Karen King will yet appear, and when he comes there will be happiness."

"Good persons, the good,
Shall go to the silver town, the silver city;
Righteous persons, the righteous,
Shall go to the new town, the new city;
Persons that believe their father and mother,
Shall enjoy the golden palace."

'The Karens believe that when they obtain a King, he will be the sole monarch of the world, and that every one will be happy.

Rich and poor will not exist; much in accordance with the scriptural representation of the Jews.'

"When the Karen King arrives,
There will be only one monarch;
When the Karen King comes,
There will be neither rich nor poor;
When the Karen King shall arrive,
There will be neither rich men nor poor;
When the Karen King shall come,
Rich and poor will not exist."

'They believe when the Karen King comes, the beasts will be at peace, and cease to bite and devour one another, in accordance with the scripture view of the Millennium.'

"When the Karen King arrives,
Every thing will be happy;
When the Karen King arrives,
The beasts will be happy;
When the Karens have a King,
Lions and Leopards will leave their savageness."

'The Kho-ther is a tyrannical bird, but the Kto-klu on the contrary is a bird that manifests attachment to his adherents, and the

Karens mean to say in the fragment below, that other Kings do not love their subjects, but that the Karen King will love his subjects.'

"The King of the Kho-ther does not love his subjects;
Every King of the Kho-ther does not love his subjects;
The Kto-klu has great love for his adherents;
The voice of the Kto-klu is melodious."

'It appears when the Karens dwelt on the Selwyn river, they murdered a stranger by cutting off his head. This individual they have singularly enough, in a modern Song, associated with their Saviour who is to bring them to their promised land; if they be Jews this is remarkably applicable to them, and our Lord, whom they crucified.

"Kay-kay-na was a persecuted sufferer;
When the sufferer arrives, he will reveal the head city;
They persecuted the sufferer exceedingly,
But when the sufferer arrives, the excellent city will be revealed."
"The sufferer of ancient times wicked men persecuted,—
But now the sufferer is possessed of glorious power;
The sufferer of ancient times, bad men persecuted,
But now the sufferer is possessed of great power.
Persecute not a sufferer,
For the feet of a sufferer are near;
Call not a sufferer by that name,
For the feet of a sufferer are near;
When the sufferer comes, the land will be happy as the murmur of the breeze;
When the sufferer comes,
All men will be happy;
When the sufferer comes with happiness to the country,
It will be happiness like that of monarchs."

Freedom from Idolatry.

'The identity of the Karens with the Jews is seen in their adherence to the worship of Jehovah, when subject to persecution in the midst of idolatrous nations.

'In the following fragment, striking the ornament worn in the lobes of the ear, is a figurative mode of expressing the persecutions to which the disciples of Yu-wah were subjected.

"Yu-wah created the earth,
Can you become the disciple of Yu-wah?
Yu-wah created and established the earth,
"Will you become the disciple of Yu-wah?
The ungodly live apart,
They live apart regardless of religion;
Why do they strike Yu-wah's left ear-drop,
And say Yu-wah is dead?
Why do you strike Yu-wah's left ear-ornament,
And say Yu-wah does not know?
Yu-wah will return with the sesamy blossom;
Prepare for Yu-wah a seat."

'The following is a fragment obtained from a Siamese Karen.

"At the appointed season our fathers Yu-wah will return;
Though the flowers fade, they bloom again:
At the appointed year, our fathers Yu-wah will return;
Though the flowers wither, they blossom again:
That Yu-wah may bring the mountain height,
Let us pray both small and great;
That Yu-wah may establish the mountain height,
O matrons let us pray;
That Yu-wah may prepare the mountains summit,
Friends and relatives let us pray;
A great mountain is placed in the crossing,

Can you go and worship Yu-wah?
 A great mountain is placed in the ford,
 Are you able to go and worship Yu-wah?
 You call yourselves the sons of Yu-wah?
 How often have you prayed to Yu-wah?
 You call yourselves the children of Yu-wah,
 How many times have you prayed to Yu-wah?"

'Though some conform to the manners of the people around them and pluck out their beards; many, like the Jews, suffer it to grow, and the old man says to his children,

"O children and grandchildren! a man without a beard, is of a race of women; but a man with a beard,

belongs to the ancient race of Kings."

'They have had a strong confidence for ages that teachers would be sent among them to teach the true religion, as will appear from the following fragment.

"The children and grandchildren had obstinate ears,
 The parents taught but they learned not;
 The children and grandchildren had crooked ears,
 The parents taught, but they attended not;
 When the teacher arrives and teaches them,
 If they believe not, they will be destroyed;
 When the teacher arrives and teaches you,
 If you believe not, you will be utterly destroyed."

We hope to have an early opportunity of presenting our readers with some additional information

respecting the state and prospects of this interesting people.

PATRIARCHAL LIFE, ILLUSTRATED FROM THE ILIAD OF HOMER.

EVERY classical scholar, we should think, possessing any clear philosophical discernment, purity of taste, and glow of imagination, must exceedingly relish and highly appreciate the immortal poems of Homer. An accurate acquaintance with their letter, and still more a just apprehension of their spirit, cannot fail to afford very considerable gratification. There is an irresistible charm in the originality and loftiness of his conceptions; in his displays of those passions which alternately distract or calm or animate the human breast; in the rich and ever-varying music of his verse; in the fulness, the compression, and the rapidity of his narratives; in his finely-coloured pictures of domestic life; and in that individuality which he has so wonderfully

stamped on the numerous characters and personages exhibited to our admiring view. These golden qualities, scattered through his poetry with such apparently unconscious and inexhaustible profusion, rendered it the study and delight of the ancients, and have made it equally the wonder and the charm of the moderns. All persons competent to interpret it correctly, imbued with its spirit, and capable of receiving pleasure from poetical productions, have deeply felt the sweetness and the kindling effect of his marvellous strains, and have conspired to hail the blind old man of Chios as "The monarch of sublimest song." We are not ourselves insensible to the rare and manifold excellencies of this mighty minstrel, nor are we strangers to

those strong and delightful emotions which are awakened by attending to his lays. Whilst, however, this is the case, we feel that it is not the poetical merit of Homer merely that will command the regard of the biblical scholar. By such a person he will be especially and more fondly contemplated as an unrivalled painter of manners, as the faithful and fascinating delineator of those modes of thought and feeling, and of those habitudes of life and society, peculiar to the age and country in which was maintained the conflict fatal to Troy divine. That country lay in the East; the age was that commonly designated the heroic age, ascending about three generations higher, and coming downwards about two generations lower, than the Trojan war. Adopting the date of B. C. 1127 for that memorable event, to which Clinton seems to incline in his profoundly learned and incomparable work on *Chronology*, Vol. I. p. 362, the heroic age will reach from B. C. 1217 to 1067, embracing one hundred and fifty years, a period which will bring us into immediate contact with "grey antiquity." Over this portion of time the genius of Homer has shone with the fullest splendour. It is in his poems, and in these alone, that we find a true and nobly-drawn picture of those manners and customs by which it was characterized. They are the glass in which we may clearly see how the Greeks and Trojans lived, and thought, and acted. Reading them attentively with this conviction, the student of the Bible will discover that they throw out many glimpses of light on various parts of the Old Testament, especially the earlier books; that they reflect in the liveliest manner most of the peculiarities of patriarchal life, and thus greatly tend to strengthen his persuasion of

the complete authenticity of those portions of the sacred volume in which that mode of life is so simply and beautifully described. M. l'Abbé Fleury, Adam Clarke, and T. H. Horne, were well aware of this, and to a certain extent have availed themselves of these sources of illustration. Well and usefully have they laboured in this particular field; their works are justly and most highly esteemed, and as guides to future inquirers, will ever be regarded as unspeakably valuable. Their example may justify and encourage us in making some humble attempts in the same department of Scripture criticism.

We shall carefully endeavour, therefore, to collect those glimpses of light which lie dispersed through the *Iliad*, and bring them to cast their gathered illumination on some of the earlier historical pictures of Holy Writ. In prosecuting this design it is absolutely indispensable to success, that the mind be divested of all prejudice arising from early education, or from the ideas associated with those modes of life and society which are peculiar to our own time and nation. To neglect this is equally unphilosophical and unwise, and must inevitably prevent the investigation from yielding any sound and pleasant fruit. It would be like entering a region of light and attractive beauty with a thick veil over the eyes: and yet how frequently has this been done. Many persons of vigorous intellect, of enlarged attainment, and of lively fancy, have totally failed in their researches, from not having taken this preparatory step. Having brought their faculties to work vitiated by prejudice, and dimmed by the powerful influence of modern ideas, feelings, and habits, they have neither derived nor imparted any benefit as the result of their studious inquiries. It would be

perfectly easy to trace to this circumstance much of the ill-founded criticism which has been sent forth on the writings of Homer; and hence also have sprung the misapprehensions, the wild opinions, and the pointless sneers which the adversaries of revelation have so contemptuously flung abroad on some parts of the Pentateuch. We would most anxiously guard against this erroneous way of proceeding. It will be our chief solicitude to fix ourselves amidst the grand and blooming scenes of the East, to throw back our minds to those old and twilight times of human existence, when society was passing through its infancy and pressing forward to its childhood, and to catch the spirit of that simpler and more unencumbered manner of living which then prevailed, and which, even at this distance of time, is far from having lost its attractive charms. By thus carrying on our undertaking, we hope to be profited ourselves, and to disseminate among our readers those views and impressions which may be permanently beneficial to their minds.

Let us then proceed to contemplate the patriarchs in what constituted the principal source of their wealth, and in the interesting occupation which naturally arose out of this; and then attempt to show that the Greeks and Trojans of the heroic age drew their wealth from a similar source, and were employed in a similar occupation. And whilst pursuing this as the leading object of our inquiry, we shall occasionally intersperse a few reflections, intended, to use the beautiful expression of Boyle, "rather to celebrate than vindicate the Scripture."

In what, then, consisted the principal riches of the patriarchs? plainly in their *flocks*: and how were they chiefly employed? un-

doubtedly as *shepherds*. It is a somewhat remarkable fact, that almost all great poets have paid a kind of homage to this primitive and captivating occupation. There are few poems of any extent and acknowledged excellence, in which we do not meet with ample and brightly ornamented descriptions of the delights of a pastoral life. The shepherd is set before us carefully and vigilantly tending his flocks, untroubled by those stormy passions which consume many a heart, free from the restraint and ceremony of polished life, surrounded with the most tranquil and uncorrupted pleasures, the grass and "crimson-tipped" flowers springing at his feet, the sparkling stream gliding before his eyes, the melody of the joyous birds floating around him, the branching tree or the projecting rock affording him a refreshing shade from the noontide heat of the sun. What may be the precise amount of enjoyment connected with this occupation we are not concerned to determine; but this, we think, may be safely asserted, that the most vivid and deeply interesting representations of it are to be found in the sacred volume. The passages in which these representations occur are exceedingly numerous, and will bring the patriarch-shepherds before us occasionally in Mesopotamia, in Canaan, in Egypt, and amidst the majestic and speaking solitudes of Arabia. Our space will permit us only to make a selection from them, and we shall strive to fix upon those which, from their artlessness and graphic beauty, will most effectively answer our purpose.

It will be natural and proper for us to begin with Abraham, the father of these illustrious and venerable characters. The first notice concerning his possession of flocks

and herds is contained in the 12th chapter of Genesis. Having completed his lengthened journey from Haran to the land of Canaan, he pitched his tent there and tarried for a season. Some time afterwards a grievous famine arose, which induced him to go down into Egypt to sojourn there. The description of his substance whilst remaining there is presented to us in the 16th verse, where it is said, "He had *sheep and oxen*, and he-asses, and men-servants, and maid-servants, and she-asses, and camels." Circumstances, however, soon arose which compelled him prematurely to leave Egypt. His departure, in company with Lot, is recorded in the 13th chapter, in which it is stated that "Abraham was *very rich in cattle*, in silver, and in gold." Lot also had flocks, and herds, and tents. In eight of the following verses of the chapter there is a most interesting and striking illustration of the extent of these possessions. The soil of Canaan was generally rich and fertile, the pasturage fresh and abundant, the plains beautifully expanded around them; but yet so great was their substance that the land was not able to bear them dwelling together. An arrangement, dictated by the tenderest and noblest feelings on the part of Abraham, and described with inimitable felicity, led to Lot's separating from his kinsman, and making choice of the plain of Jordan, which was well watered everywhere. What an expressive display of the magnitude of their pastoral wealth! In the 21st chapter we are told that when Abimelech had spoken to Abraham, imploring his kindness, Abraham took *sheep and oxen*, and gave them to Abimelech, a fact which furnishes us with another significant intimation of the great extent of his flocks and herds. The 24th chapter contains a full

and touching narrative of Abraham's sending the eldest servant of his house to Haran, to seek a wife for Isaac. The servant having been dispatched, arrived at the city of Nahor, where the smile of heaven speedily brightened upon him. Rebekah, "fair to look upon," the destined bride of Isaac, came out; a few gentle transactions took place at the well, which were related by the damsel to her mother's household with trembling haste and solicitude. The stranger is welcomed into the house, and meat is placed before him. But his heart was too full of thankfulness and joy at his happy success, to allow of his immediately taking any refreshment; "He said, I will not eat until I have told mine errand: and he said, I am Abraham's servant: and the Lord hath blessed my master greatly; and he is become great: and he hath given him *flocks, and herds*, and silver, and gold, and men-servants, and maid-servants, and camels, and asses." The passages we have thus quoted show, in the most unequivocal manner, that Abraham was rich, and that his wealth, though not exclusively, yet very principally, consisted of extensive pastoral possessions.

Isaac, the second of the patriarchs in order of time, next claims our attention. The information relative to his temporal condition and prosperity, is to be found chiefly in the 26th chapter. In his days a famine prevailed in Canaan. This prompted him to repair to Abimelech, at Gerar. The king of the Philistines manifested towards him the greatest care, fidelity, and tenderness. He was permitted to sow in the land, the harvest was great, and yielded him in that same year an hundred fold. In the 13th and 14th verses we have the following statement: "And the man waxed great, and went forward, and grew until he

became very great: for he had possession of flocks, and possession of herds, and great store of servants." What a simple and energetic exhibition of Isaac's wealth! And what a striking and animating demonstration of the truth of that statement of Scripture, "The blessing of the Lord, it maketh rich!"

We must now attend to the ampler notices which are given of the life and possessions of Jacob, who was emphatically a pilgrim and a stranger on the earth. It may be desirable to take up the narrative where Isaac blessed Jacob, and gave him a charge to go to Padan-aran, for the purpose of taking a wife from among the daughters of Laban, his uncle. Having started from Beer-sheba, and proceeded a certain distance, he had a glorious and solemn vision. This greatly cheered and strengthened him. He now went on his journey with renovated courage, and at length came into the land of the people of the east. On his arrival there, he saw a well in the field, with a great stone upon its mouth, and three shepherds with their flocks lying by it. Whilst he was conversing with the shepherds, Rachel came up, to whom, in the most winning manner, he made himself known. She speedily related the matter to her father; and when Laban heard the tidings, he ran out to meet Jacob, and received him with the warmest expressions of regard and affection. On certain terms of agreement, Jacob entered into his service, and was instrumental in very much enlarging his prosperity. But Laban violated the engagement into which he had voluntarily entered, and displayed towards him great treachery and unkindness. God, however, was with him, and the connexion terminated in Jacob's ultimately obtaining great substance in flocks and

herds. In the 30th chapter and 43d verse, the inspired historian thus writes, "And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses." The next passage worthy of observation occurs in the 32d chapter, 14th and 15th verses, where we are told that Jacob, about to meet his brother Esau, being full of distress, and anxious to approach him with a handsome present, took with him for the purpose "two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams: thirty milch camels, with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals." All these taken together constituted but a small part of what Jacob possessed. After giving so many to his brother, he had still left more than he was well able to manage. With these he journeyed to Succoth, where he built a house for himself, and booths for their safety and rest. One more reference shall finish our illustrations on this part of the subject. Whilst Joseph, in Egypt, was rising to the splendid summit of earthly prosperity and glory, a famine was prevailing in Canaan, and spreading abroad its fearful and desolating ravages. The corn and the herbage alike failed; there was no food either for man or for the cattle. This circumstance eventually led to an unexpected and blessed re-union of Jacob and his sons, with his best-beloved Joseph, the particulars of which are told us in a narrative, the force and all-subduing pathos of which are immeasurably beyond the powers of language to set forth, and can be known only from that melting thrill of the heart with which every reader of sensibility must peruse it. Ample provision was made for the venerable and suffering patriarch, for his family,

and for his cattle. The land of Goshen was appropriated to them, one of the choicest and most delightful tracts of ground in Lower Egypt, lying along the most easterly branch of the Nile, and yielding the freshest and most luxuriant pasturage. It is evident from the narrative, viewed as a whole, that this place, or one equally large and productive, was absolutely necessary to perpetuate the existence, and to secure the prosperity of their flocks. We have no means of obtaining the exact measurement of the spot; but of this we may be quite sure, that it comprehended a very considerable space; and supposing it to be required for the family and flocks of Jacob, we have a very intelligible and powerful illustration of his great pastoral wealth. Thus have we brought together the principal intimations and statements of scripture concerning the extensive riches of the patriarchs, and the kind of possessions in which those riches consisted.

It now remains for us only to make a few remarks on the interesting occupation naturally connected with this, viz. that they were shepherds. Passing by Abraham and Isaac, we shall notice more particularly Jacob, with reference to whom we have the fullest and most striking information. Nothing is plainer than that in those early and simpler times, there was no incongruity nor degradation in the most distinguished persons engaging in a pastoral life. It was rather an honourable as well as a useful occupation. The highest and most privileged members of a family lost none of their elevation by being thus employed. It seems to have been the glory of Rachel that she kept her father's flock of sheep. Jacob entered with promptitude and cheerfulness into the service of Laban, to feed

and keep his flock; and though his kinsman and master was unfaithful and unkind to him, yet he continued a diligent and watchful shepherd amidst all the care, the toil, and the fluttering expectations which are peculiar to that mode of life. It was in the spirit of conscious integrity that he uttered those memorable words to Laban, recorded in chapter 31st, verses 38—40: "This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten: that which was torn of the beasts, I brought not unto thee: I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night: thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." What fidelity to a master! What tenderness to the multiplying and needy flocks! This is one of the innumerable passages so pre-eminently worthy of the inspired volume. It is indeed a description in which, both in sentiment and language, the noblest simplicity, a vigour approaching even to sternness, and a pathos of the greatest depth and power, are blended in the most impressive manner. And who can doubt for a moment its absolute reality and truth? The sons of Jacob also were shepherds. The wealth of their father might doubtless have enabled him to devote the arduous labours of this occupation on his servants; but this was not done. His children were his shepherds, even down to his much-loved Joseph, who, in the time of youthful bloom and strength, was engaged in feeding the flock. Neither did they always perform the duties of this calling immediately around the dwelling-place of the patriarch; for we read in

the 37th chapter, that they were sent from the vale of Hebron to Shechem, for the purpose of tending the sheep, all which seems to illustrate in the most beautiful manner the dignity and importance which belonged to their pastoral employment. When Joseph informed Pharaoh that his brethren and his father's house were come into Egypt, he thus expressed himself, "And the men are shepherds, for their trade hath been to feed cattle." In giving his brethren directions how they were to answer Pharaoh when he should ask them concerning their occupation, he thus speaks, "Ye shall say, thy servants trade hath been about cattle from our youth even until now, both we and also our fathers." And when at length they were introduced to the monarch of Egypt, they followed implicitly the counsel of their brother, testifying in the most artless and affecting manner that they had been employed in keeping and in feeding flocks. We had thought of enlarging a little on the pastoral character and employment of Moses, who tended the flock of Jethro amidst the sublime and rocky solitudes of Midian, but space forbids us proceeding.

Thus have we dwelt on the more prominent features of patriarchal riches and occupations. These venerable men were not elevated on thrones; they did not dwell in magnificent and gilded palaces, nor rule over powerful and wealthy nations; they were unacquainted with the elegance and fascinating glitter of polished life, and they had no worldly fame and glory which demanded celebration by the sounding trumpet or the chanted ode. There was no vain or deceptive splendour shed over their state. But they drank largely of the sweeter joys of peace and rustic prosperity. Blest in

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their little tabernacles, amidst numerous and growing flocks, they could sit down upon the grassy bank, or repose beneath the leafy arms of the old flourishing oak, or wander over the "palmy hillock, the flowery lap of some irriguous valley:" and by those glimmerings of celestial light which Jehovah graciously gave them, they would look forward to the time when their tent should be exchanged for "a house not made with hands, eternal in the heavens," and their toils for that rest which remaineth for the people of God.

Having thus seen that the patriarchs were distinguished for great pastoral wealth, and were employed in the occupation of shepherds, we must now hasten to show that the Greeks and Trojans of the heroic age were rich from a similar source, and were devoted to the same mode of life. Our space will not permit us to quote all the passages which are to be found in the *Iliad*, nor is this necessary. We shall endeavour to present to the attention of our readers those which contain the most direct proof, or the most graphic illustration of these two points; and instead of bringing forward these in the dress in which Pope, Cowper, or Sotheby has clothed them, we shall prefer translating them as simply and literally as we can, without weakening or obscuring the sense.

Our quotations will begin with Lib. II. in v. 101—8, in which, there is a very entertaining account of the sceptre which Agamemnon held in his hand when he rose up among the people. The poet having remarked the circumstance of its being transferred to several successive possessors, thus speaks in v. 106,

Ἀγροῦς δὲ θνήσκων ἔστι πολὺαρον θεῖον.

In English, as follows, "But Atreus, when he died, left it to Thiestes, a person rich in flocks." In the same book, having made mention of Podarces, who sustained the character of leader over the people who came to the war from Phylace and some other places, he proceeds to speak of him thus in the 705th verse,

Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο.

which may be rendered in English as follows, "The son of Iphicus, an inhabitant of Phylace, possessing very large flocks." Thus have we two distinguished men brought before us, whose wealth consisted in the same kind of possessions in which we have already seen the patriarchs so much abounded. The Fourth Lib. will furnish us with a vivid and most important testimony to the same purpose. The poet, anxious to present an impressive idea of the confused and dinning clamour which pervaded the Trojan army, employs the following simile:

Τρῶες δ', ὥστ' οἷες πολυπάμονος ἀνδρὸς ἐν
ἀνλῇ
μυρίαὶ ἐσθήκασιν ἀμελγόμεναι γάλα λευ-
κόν,
ἀζηχὲς μεμακύναι, ἀκούουσαι ὅπα ἀρνῶν.
433—5.

Of this passage we beg to offer the subjoined, as a faithful translation; "But the Trojans (in their clamorous shouts) resembled the thousands of sheep belonging to a very wealthy man, gathered into the fold to yield him white milk, bleating incessantly whilst they hear the call of their lambs." Nothing can show more plainly and strikingly than this passage, that the poet's conception of a man of great riches in the heroic age, was one possessed of almost innumerable flocks, and this is the exact conception which throws such a clear and instructive light on those scripture delineations which

have already been made the subject of contemplation. Every reader at all familiar with the Iliad, will recollect the wonderful and touching picture of the parting of Hector and Andromache, in the Sixth Lib. In the inexpressibly tender and pathetic speech which the woe-struck wife addresses to her valiant husband, having previously spoken of her father, who had fallen a victim to the mighty and death-bearing arm of Achilles, she mentions the following circumstance:

οἱ δὲ μοι ἐπὶ ἀ κασίγνητοι ἔσαν ἐν μεγά-
ροις
οἱ μὲν πάντες ἐν κίον ἤματι Ἄϊδος εἴσω
πάντας γὰρ κατέπεφνε ποδάρεος εἰς
Ἀχιλλεύς,
βουσὶν ἐπ' ἰδιόπεδισι καὶ ἀργεννῇς οἴεσι.
421—4.

Which passage may be thus rendered, "I had seven brothers in our dwellings, all of whom in one day went to hades: for the renowned Achilles, swift of foot, slew them all whilst they were tending the grazing oxen and the white sheep." This was truly a desolating calamity; but it is not the bitter and heart-rending anguish to which Andromache labours to give utterance, that we have now to do with. The interesting fact obviously implied in her affecting narrative, is what we are anxious to exhibit, viz. that if her seven brothers were employed in watching and feeding the oxen and sheep of Eetion their father, he must have been the possessor of very extensive flocks and herds, a fact which affords us another appropriate and beautiful illustration of the story and life of the venerable patriarchs. We will refer only to one more passage on this part of the subject. It occurs in the Twentieth Lib., where the poet, tracing the ancestry of Æneas, relates the birth of Dardanus, who

founded Dardania, prior to the existence of a Troy divine, and then proceeds to say,

δάρδανος αὖ τέκε' υἱὸν Ἐριχθόνιον βα-
σιλῆα
ὃς δὲ ἀφ' ἀνιότατος γένετο θνητῶν ἀνδρῶ-
πων
τοῦ τρισχίλια ἔπποι ἔλος κᾶτα βουκο-
λίοντο
θῆλαι, πῶλοισιν ἀγαλλομεναι ἀταλῇσι.
219—222.

Which may be thus correctly rendered in English, “Dardanus again begat King Erichthonius, his son, who was assuredly the richest of men; he had three thousand female horses feeding in the meadow, rejoicing with their playful colts.” Although sheep and oxen are not expressly mentioned in this description, it is highly probable that they were possessed to a very considerable extent; and if they were not, the description still contains a pertinent illustration of the point on which we are dwelling, the vast number of horses being adduced as a proof that Erichthonius was the wealthiest of men. It is not requisite for us to multiply quotations, convinced that those already brought forth will be amply sufficient to establish the resemblance which we were anxious to develope.

We must now notice, with all possible brevity, those passages in which their *pastoral occupation* is exhibited to our view. In the Fourth Lib. Homer, having spoken of Simoisius, whom Ajax had slain, goes on to state,

ὅν ποτε μήτηρ
ἰδέναι κατιούσα, παρ' ὄχθῃσι Σιμβέντος
γίνας', ἵππῃ ῥα τοκίῳσιν ἄμ' ἔσπετο, μῆλα
ἰσίδαι.—474—6.

which verses may be thus literally translated: “Whom formerly his mother, coming down from Mount Ida, brought forth on the banks of the Simois, when she accompanied her parents to look after the sheep.” From this relation it may be cer-

tainly inferred, that the parents of Simoisius's mother were accustomed to the employment of tending flocks. The Eleventh Lib. gives a very interesting account of Isus and Antiphus, the two sons of Priam, who were slain by Agamemnon. The following passage refers to an incident which befel them before their death:

ὦ ποτ' Ἀχιλλεύς
ἴδης ἐν κνημοῖσι διδῆ μόσχοισι λόγοισι,
ποιμαίνοντ' ἐπ' ὄεσσι λαβῶν.—104—6.

in English thus, “Whom Achilles formerly bound with osier-twigs, on the declivities of Mount Ida, having taken them while they were attending the sheep.” From the Twentieth Lib. we find Æneas, another illustrious personage, devoted to the same employment.—In a speech he is represented as making, he thus proceeds:

οὐ μὲν γὰρ νῦν πρῶτα ποδώκιος ἀντ'
Ἀχιλλῆος
στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρί
φύβησεν
ἐξ ἴδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρῃσι,
πέρσει δὲ Λυρνησσὸν καὶ Πήδασον.—89—92.

This emphatic declaration may be represented in English as follows: “For not now, for the first time should I have stood before swift-footed Achilles; no, verily, for on a former occasion he frightened me away from Mount Ida with his spear, when he came upon our oxen, and laid waste Lyrnassus and Perdassus.” In a subsequent part of the book, Achilles alludes to this circumstance, and gives his testimony to the same fact. We have already ascertained, that the seven brothers of Andromache were slain while tending the flocks and herds, which of course implies that they were devoted to the occupation of shepherds. Eetion, their father, was no obscure and unimportant man; he ruled over Thebes, a city, or tract of country in Cilicia. What may be the

impression of our readers in reflecting upon this narrative we cannot precisely say; but for ourselves, we freely confess, that we have never read it, or meditated upon it, without being irresistibly struck with the strong similarity it bears to the narrative given us of Jacob blest with numerous flocks, and of his sons guarding and feeding them.

Such, then, were the Greeks and Trojans of the heroic age, men whose wealth consisted in extensive and flourishing flocks, and who were fondly given up to the

tranquil and rustic delights of a pastoral life: and such, too, were the patriarchs, the interesting peculiarities of whose lives, are so minutely and vividly depicted in the book of Genesis. Here we must close; in doing which, we would strenuously urge upon our readers, and more especially upon the students of our respective colleges, to study Homer with the immediate design of collecting for themselves those scattered gleams of light which the *Iliad* sheds upon the oracles of God.

Αγραιοι.

ON THE COMPLETE SALVATION REVEALED BY THE GOSPEL.

THE Gospel of Jesus Christ is the great theme of revelation. It involves the sum of those truths which are made known to us by the Holy Scriptures. These truths are scattered with no sparing hand in the Old Testament, while in the New they are found in rich abundance. In the former, the mercy and love of God are indeed manifested, but in the latter they are fully displayed. The New Testament, therefore, especially the writings of the four evangelists, has obtained the designation of the Gospel of Christ. Every one, who reads it with a moderate degree of attention, must perceive that the method of salvation revealed therein has its origin in the Divine Perfections, viewed in their relation to the condition of human nature. The angels who announced the birth of the Saviour to the shepherds of Bethlehem, exclaimed, "Behold, I bring you good tidings of great joy, which shall be to all people," Luke ii. 10. And when there suddenly appeared with this angelic messenger a multitude of the heavenly host,

their sweet celestial voices uniting in one choral hymn of praise, sang, "Glory to God in the highest, and on earth peace, good will towards men," ver. 14. The import of the word Gospel answers to the expression made use of by the angel; it is good tidings or good news; it proclaims mercy and pardon to the sinner, hope, and peace, and joy to the miserable; acceptance with God to those who, in consequence of their sins, have been alienated from him and exposed to his wrath; purification to the polluted, and eternal life to the heirs of eternal perdition.

The Gospel of Jesus Christ implies the sinful, miserable, and condemned state of the great family of man. This must be regarded as the occasion which gives rise to that wonderful display of mercy and love which it discloses. If man had retained his purity, no such provision had been made. It would have been unnecessary. To console the happy, to make atonement for the guiltless, and to cleanse the pure, would have been an useless task.

And to seek to restore to the favour of God, and to make an heir of heaven, the being who had never forfeited his title to celestial bliss, nor separated himself from his God, would indeed have been a work of supererogation. The Gospel calls not the righteous, but sinners to repentance, and administers its healing remedies, not to the whole but to the diseased.

The depraved and lost condition of human nature is, in the Holy Scriptures, very frequently insisted on; and in all those passages in which it is not specifically mentioned, nor expressly referred to, it is evidently implied. It becomes every one who would form correct conceptions on this most important subject, to bear in mind, that this depravity does not consist so much in the injury sustained by the social and relative affections, as in the state of the heart towards God. We may be very carefully attentive to the duties which devolve on us as parents or children, as masters or servants, as rulers or as inferior members of the social body, and even perform many of these duties with delight, and secure the approbation of our fellow-creatures, while we are wholly neglectful of the things of God. Our affection to our relative, and our faithfulness to our friend, may be unquestioned, while we are living, as if we were not responsible to any other than a mere human tribunal, were secure from the stroke of death, and not destined to receive our final award at the judgment-seat of the Most High. And it is, alas! too true, that a vast majority of our race live and die in this state, a state in which all their hopes and fears are confined to the present life; and all their duties performed out of re-

gard to man. "They are without God in the world," Eph. ii. 12.

But it is not a negative state of the mind and affections; a mere indifference towards God our Creator and Preserver, with which we are chargeable. This is far from including the whole of human depravity. There is something worse than this. It is not a neglect only of the character and authority of God, but positive dislike, amounting to aversion, and even enmity. The language of many an unconverted man, were he to give expression to his thoughts and emotions, would be that of the wicked of old, "Depart from us," O God, "for we desire not the knowledge of thy ways," Job xxi. 14. He who knew what was in man has declared, that "Out of the heart proceed evil thoughts," Matt. xv. 19; and the Apostle declares, that "The carnal mind," (the mind of the man who is living under the dominion of the bodily appetites and lusts of the mind,) "is in a state of enmity against God," Rom. viii. 7. And the same Apostle, in the very same epistle, proves, not by abstract reasoning, but by a reference to facts, that the whole human race, Jew as well as Gentile, is in a state of aversion to God. The Gentile was so averse to God, that he did not like to retain the thought of him in his mind; and the Jew condemned the Gentile for the very sin which he himself committed. Compare Rom. i. 28, with Rom. ii. 1.

On this subject observation and experience amply confirm the doctrines of the Scriptures. The conscience of every man will teach him, if he will only listen to its voice, that he has fallen far short of the demands of the Divine

law; and that, in addition to outward acts of iniquity, there is a vast amount of sinful thoughts, impure emotions, and unholy affections and passions; all concurring to produce a weight of guilt, by which deliverance by any mere human means is utterly impossible. And should some few actions or words be fixed on in the life of any given individual, as excellent in their character, because altogether consonant with the revealed will of God, even these, if put to the test of the spiritual requirements of the law, would be found defective; for these demand a perfect obedience, a rectitude of motive, as well as an accurate conformity in the outward act. Such an investigation would lead to very humiliating conclusions, but it ought not on this account to be neglected. Self-knowledge is most valuable; and should we, in acquiring it, be constrained to renounce hopes which we once cherished with the greatest self-complacency, we shall not in the issue regret that we have abandoned a confidence which was totally unfounded. All truth is valuable; and of all truth that of our own character, in the view of the Most High, is of the most importance.

When thinking or conversing on the depravity of our species, and reflecting on the guilt of man in the sight of heaven, we feel that we do not violate the law of charity when we pronounce the open sinner, the swearer, the liar, the drunkard, the unjust man, the extortioner, and the unclean person, guilty before God. But it is not so easy for us to assent to the guilt of those who are outwardly moral and decorous; free from all the sins which the world condemns, and perhaps amiable in their dis-

positions, conciliating in their manners, and beneficent in many of their actions. And yet even these, if living without a regard to God, without love to him, and habitual desire for his glory, are like the amiable young man in the Gospel, deficient in that without which all other excellencies are as the sounding brass and the tinkling cymbal. Of such amiable persons it may be said, that in the midst of other claims those of God have been neglected; and while other duties have been performed, there has been a lamentable failing in that which is the first and chief of all—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. xxii. 37.

But there is another point on which, as well as on the depravity of our race, the Holy Scriptures most peremptorily decide. They declare that the guilty are condemned. They assure us that God fails not to pronounce a sentence of condemnation against all who deviate, even in the smallest degree, from the way of his commandments. And this sentence goes forth against the transgressor, whether his offences are discoverable in his actions or in his words; or whether beheld only by the all-pervading eye of Deity, they are confined to the movements of the mind, and the emotions of the heart. "Man looketh on the outward appearance, but the Lord looketh on the heart," 1 Sam. xvi. 7. Hence the fearful declaration of the Apostle, "Cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. iii. 10. This same Apostle, in his epistle to the Romans, takes a comprehensive view of the moral and religious state of the Jew and

Gentile, and concludes that all have sinned, and that all are cut off from any hope of salvation by the works of the law. "By the deeds of the law no flesh living shall be justified," (Rom. iii. 20,) in the sight of God; that is, no individual human being can be accepted of God, and treated as a righteous person on the ground of his obedience to the law. And if we are not accepted of God, nor regarded by him as righteous persons, we are viewed as unrighteous, unaccepted, and are subject to the penalty of violating his injunctions. We can form no adequate idea of what this penalty is, but we can, from the sacred history, learn that it is severe; and from the figurative language employed by our Lord, and by his apostles, arrive at the conclusion, that it is in its awful character beyond the utmost grasp of our mind. The old world was destroyed by the flood; and the guilty inhabitants of Sodom and Gomorrah suffered the temporal penalty of their sins, in the tempest of fire and brimstone rained upon them out of heaven. An overwhelming destruction came upon Pharaoh and his hosts. Thus also did the children of Israel suffer the punishment of their idolatry, when they were carried away captives into Babylon; and thus did their descendants suffer, when the Romans came and "took away their place and nation," and as "the rod in God's hand," punished them for rejecting the Messiah. But these instances of the condemnation of transgressors are confined to this present world. Here, even under the weight of God's severest indignation, the "worm that dieth not and the fire that is not quenched," are unknown. By these fearful images the final punishment of unpardoned

sin is indicated, and these give only a faint idea of the sufferings of the impenitent and unchanged transgressor. All such, whatever their rank and station in society, whatever their outward decorum, are exposed to the condemnatory sentence of the law in the wrath of an offended God. His eye is upon them, and from its terrific glance they cannot escape. And his arm, which they cannot resist, is raised for their destruction. "It is a fearful thing to fall into the hands of the living God," Heb. x. 31. "Who can abide in the fierceness of his anger?" Neh. i. 7. "Who can dwell in everlasting burnings?" Isa. xxxiii. 14. And to all this, if we are not pardoned—if we have not the love of sin subdued within us—to all these we are exposed.

We dwell on this topic before we introduce to the reader the character of the Gospel, because, without a knowledge of the doctrine, and an experience of its truth, the Gospel itself cannot be valued. For none duly appreciate its inestimable excellence, but those who know the purity of the Divine law, the extent and spirituality of its requirements, and the awful terrors of that avenging justice which is its sanction and its defence. This, then, is the first step in the way of truth. He who is wrong here stumbles at the threshold. If we regard the Divine law as less pure, and less extensive than it really is; if we imagine that God will pass over either open or secret violations of it lightly, and allow his mercy to take the place of his justice; if we suppose that he will accept either a partial or a sincere obedience, instead of a perfect conformity to its requirements, as the ground of our justification, and our title to eternal life, we shall fall into a

fatal error. Obedience, if it avail for this end, must be perfect. There can be no compromise of the justice, the holiness, or the truth of God. He will not suffer his law or his attributes to be impeached. His "law is holy, just, and good;" and as a counterpart of his own character, he will suffer none to violate it, and yet remain acceptable and just in his sight. Here, then, there is no hope. This door is for ever closed against us. If we have offended in one point, then the words of the Apostle are applicable to us, "By the deeds of the law we cannot be justified." But who is there that would venture to affirm that he had offended only once, or only in a few instances? Who is there who is not ready to exclaim, "My offences have been committed daily—hourly. I have sinned in my actions, by my words, and by my thoughts; and since the law is pure, the justice of God inflexible, and his determination to punish transgressors immutable, I have no hope from the law, from the holiness, from the justice of the Most High; I have sinned; I have perverted that which is right; I have destroyed myself! God be merciful to me a sinner! How can I escape the wrath to come? What must I do to be saved?" Would that the hitherto thoughtless reader would thus reason—would thus inquire! This would open the way to pure, heartfelt, and genuine piety, which has no existence unless its foundations be laid deep in the humility of the heart. None of the sinful sons of Adam have ever been exalted to the blessings of salvation but those who have been deeply humbled before God. To debase the proud and to exalt the lowly is one great design of God in his word; and it is the meek

only who are beautified with salvation.

The meek, then, will be prepared to listen with intense interest while we declare that the Gospel of Jesus Christ, which is "glad tidings of great joy" to the defiled, condemned, and perishing transgressor, is the very method which God has devised for our salvation. With how much simplicity and beauty is the great fact treated in the sacred volume; "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved," John iii. 16, 17. Our acceptance with God, then, as is proved by this all-important fact, could not be by our own obedience to the law. If this would have availed, God would not have made the sacrifice; he would not have delivered up his own Son. Could any principle of redemption have been called into exercise among our fallen race, though centuries had elapsed before it could have been sufficiently developed to have been efficacious, then the riches and glory of heaven would not have been poured forth on our behalf. Could we have wrought ourselves up to such a state of purity, that all the claims of the Divine law might have been satisfied in our own persons, then we should never have heard of the new song in heaven, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," Rev. v. 12. Thus, what the law could not do for us (to obtain salvation,) on account of the weakness of the flesh, (the corrupt state of our nature,) Christ coming (in that very

nature) in the likeness of sinful flesh, accomplished in our behalf, Rom. viii. He obtains eternal salvation for us.

Let us endeavour, then, to form a clear and scriptural idea of the nature of this salvation. The salvation of the Gospel is twofold. It is a deliverance from the penalty attached to our transgressions, and a freedom from their dominant power. Christ frees us from the penalty due to sin by suffering the punishment of it in our stead. He is our substitute, our surety, and from him the penalty is exacted. "He died the just for the unjust," 1 Pet. iii. 18. "He was made on our behalf an offering for sin; that we through him might be accounted righteous in the sight of God," 2 Cor. v. 21. "He gave his life a ransom for many," Matt. xx. 28. "He is the propitiation for our sins," 1 John ii. 2. Remission of sins is the great theme of the Gospel. The Apostle says, "in him we have redemption through his blood, even the forgiveness of sins," Eph. i. 7. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," Acts x. 43. And in the very first sermon preached after our Lord's ascension into heaven, the Apostle Peter employs these memorable words: "Repent and be baptized in the name of Jesus Christ for the remission of sins," Acts ii. 38. And this same Apostle, after the miracle had been wrought upon the impotent man, addressed the astonished multitude thus: "Repent and be converted, that your sins may be blotted out," Acts iii. 19. This Apostle also, with his wonted boldness, declared the same truth to the Jewish Sanhedrim, when he exclaimed, "Him (Christ) hath God exalted at his

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right hand to be a prince and a saviour, for to give repentance to Israel and forgiveness of sins," Acts v. 31. But we need not add more passages in confirmation of the consolatory truth, that the penalty of sin is removed by faith in the sacrifice of Christ. It is evident, that his death is the only solid foundation of hope for pardon, because when he died, he died not for himself, but for all who shall believe on him to the end of time. Christ crucified, therefore, was the theme of the Apostle's ministry, and the object in which he gloried. The love of Christ was displayed through the whole of his humble, benevolent, and suffering life; but it was pre-eminently manifested on the cross, for he there died not for his friends, or for those who were in a state of indifference towards him, but for those who, by wicked works, were in a state of aversion to him: "Scarcely for a righteous man (a man of strict integrity) will one die: yet peradventure for a good man (a benevolent man, one who is compassionate to the miserable, and kind to all,) some would even dare to die; but God commendeth his love towards us, in that while we were yet sinners Christ died for us," Rom. v. 7, 8.

Here, then, let the man convinced of his transgressions pause. Let him ask himself, if he can make atonement for his sins; if he can remove, by his own efforts, the weight of condemnation which hangs over him? Can he give to God a ransom for his soul? Can he answer to the Most High for his offences by some compensation? Nay, can he discover any means by which a few of those tens of thousands of sins—some consisting in his actions, some only in his words, but by far the greater number in his thoughts—can be

atoned for separate from the atonement of Christ? If he cannot; if no other being in the universe of God could have made this atonement for him, let him at once, without a moment's delay, fly for refuge to the Saviour. His language is, "Come unto me all ye that labour and are heavy laden, and I will give you rest;" and, "whosoever cometh unto me I will in no wise cast out," Matt. xi. 28; John vi. 37.

But the gospel salvation comprehends a blessing quite as important as pardon. Sin is defiling. It is a moral impurity, hateful in the view of God. He is said to be of purer eyes than to look upon iniquity. Heaven is the place of his more immediate presence; and into heaven, therefore, nothing that defileth can enter. If the pardoned sinner were to die, yet if he were not purged from his sin, he could not be admitted into the presence of God. His impurity would exclude him as effectually as his guilt. God has, therefore, provided for the purification of the soul from the contamination as well as from the curse of sin. The source of sin is the heart: the heart is that which constitutes the spring of action in our intellectual and moral being. Here the evil rages. This is the fountain. The acts of sin, and even the habits of iniquity which prevail in our lives, are but the streams. Let the source then be purified, and the streams will undergo a change; sweet and salubrious waters will flow where the bitter and the deadly once prevailed. God engages to do this. In answer to prayer he puts his Holy Spirit within us. Our adorable Redeemer, in his sermon on the mount, appears, if we may be allowed the expression, to labour to impress on our minds and hearts the duty of prayer

for the Holy Spirit; and that our prayers may be fervent, importunate, and persevering, he gives us the greatest encouragement: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." And then appealing to the tenderest affections of our nature, he adds, "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven, give his Holy Spirit to them that ask him," Matt. vii. 7—11; Luke xi. 9—13.

What, then, is the nature of this influence, and what effect does it produce on the mind of him who receives it? In reply to this question we answer, the nature of this influence, and even the mode of its operation, are mysterious: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit," John iii. 8. But whatever the true nature of this influence is, its character is divine; and its operations powerful, transforming, and holy. It works a great, universal, and permanent change on every one who is the subject of it. The Holy Scriptures employ different words to indicate the character, and to illustrate the effects, of this change. It is termed a "new heart;" "a right spirit;" "repentance," or a change of mind, and consequently of character; it is "a renewal in holiness," according to the will of our Creator; it is "a new man;" it is "a new birth;" "a creation

in righteousness and in true holiness;" it is a "new creature in Christ Jesus; it is finally, a "participation of the divine nature," John iii.; 2 Cor. v. 17; 2 Pet. i. 4. Its effects are most lovely and desirable. They are designated "the fruits of righteousness;" "good works;" "the fruits of the Spirit;" "the work of righteousness," 2 Cor. ix. 10; Phil. i. 11; Tit. ii. 14; Tit. iii. 8; Gal. v. 22; James iii. 18. They who enjoy these influences are termed "saints," or holy persons; are said to be "righteous;" to be "washed," "purified," "sanctified;" to have "the mind that was in Christ Jesus;" to be "holy, unblameable, unreprouvable in the sight of God;" to be the "salt of the earth;" "to shine as lights in the world;" "to adorn the doctrine of God their Saviour;" to be "the children of the light and of the day;" to be "the sons of God," adopted into his family; to be "the heirs of God, and joint heirs with Jesus Christ.*" The dispositions they manifest are all of the most pure and lovely character; such as "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," Gal. v. 22, 23. And yet further, as to their outward conduct, they are said to deny ungodliness and worldly lusts, to live soberly, righteously, and godly, Tit. ii. 12. They are to put away "all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice; and to be kind to one another, tender-hearted, forgiving one another, and to be imitators of God," as affectionate children imitate their earthly parent, Eph. iv. 31, 32; v. 1.—In one word, wherever the Holy Spirit dwells and operates in the bosom, there

all holy principles and dispositions will be found, and all the acts of practical godliness will be exhibited in the conduct. The tree having been made good, the fruit will be good. The principles being correct, the practice will correspond with them. The new heart will produce a holy life. The "death unto sin" will be followed by a "birth unto righteousness."

It is obvious that this part of our subject, if fully illustrated, would lead us to dwell on all the parts of Christian morality; from the most ardent aspirations of the spirit towards God, down to the every-day transactions of life, performed in consonance with his will, and to the glory of his name. Here also we should introduce the example of our Lord as the model, the law of God, as that law is expanded in the numerous and varied precepts of the New Testament as the will, and the love of God as the motive, according to which every acceptable act of obedience will be moulded, influenced, and regulated. And so far from contemplating this as something separate and distinct from the Gospel salvation, we should show that it forms a most important portion of it, so that no scheme of the salvation disclosed to us in the New Testament can pretend to be complete, from which a description of the holy life of him who trusts in the Saviour for pardon is excluded. This would, indeed, be to separate the end from the means; "for Christ gave himself for the church, (the great assembly of believers, and every individual concurring to compose this assembly,) that he might sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any

* Vide the Epistles, *passim*.

such thing; but that it should be holy and without blemish," Eph. v. 25, 27.

We have thus attempted to give a succinct but comprehensive view of the great salvation. It is a divine interposition on the behalf of fallen man; a deliverance unmerited, unsought, undesired, of which he, who most needs it had not, before the Scriptures revealed it to him, the most distant expectation; a salvation which frees from the power as well as the penalty of our transgressions; a salvation by which God not only accepts us, and makes us heirs of the heavenly inheritance, but in imparting it to us, he gives us the dispositions of his children, adopting us into his family, and bestowing upon us the very character of sons. "For as many as are led by the Spirit of God are the sons of God;" and such have received "not the spirit of bondage again" to fill them with distressing fear of the God whom they had offended, but the spirit of adoption, in the exercise of which they cry "Abba, Father," Rom. viii. 14, 15. Here then is grace, or the favour of God to pardon the sinner, and to give him a title to eternal life; and here also is holiness imparted to him by the influence of the Divine Spirit, to prepare him for the pure bliss of heaven; and here, as the necessary results of this latter gift, are all the excellencies of the Christian character appearing in the life. Mark the comprehensive view of the subject presented to us in the Epistle to the Ephesians: "By grace ye are saved, through faith, and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained

(provided) that we should walk in them," Eph. ii. 8, 9, 10.

We do not limit the blessings of the Gospel to the world that now is. Far be it from us to contemplate it as a mere instrument designed to make men good and peaceable subjects of the government under which they live. This would identify it with the subtle schemes of heathenism. It has, indeed, "the promise of the life that now is;" it makes him who embraces it happy himself, and a means of communicating happiness to others. His character for the present world is improved. He becomes a better father, a better subject, a better ruler; but this forms only a small part of that excellence of character which, imparted and exemplified on earth, is a pledge of full perfection, through a blissful immortality. We may, therefore, with truth, affirm that we have here only a foretaste of Gospel blessings. All the peace, consolation, and joy of a spiritual character, which we experience on earth, are only pledges of superior good. Strangers and pilgrims, on our way to the house of our Father, we are furnished with unfailing supplies during our progress; and it is perfectly reasonable to conclude, that these will bear no comparison with the provision that is to be made for us at the end of our journey. "I go," says the Redeemer to his disciples, "to prepare a place for you;" and the preparation he will make will be answerable to his love and his power. Properly speaking, we neither know where heaven is, nor its precise character. We cannot form an adequate conception of a spiritual state. Heaven, as a place, may be far remote, or it may be near at hand. We may be living and moving in the very midst of an

unseen world, to which death will in a moment introduce us. But though we are ignorant of the locality of heaven, and the precise character of its felicity, since this latter is made known to us only by the figurative language of Holy Writ, yet of this we are sure, that no mind can conceive its glory; no tongue declare its magnificence. The Apostle Paul was caught up into the third heaven; he heard sounds which he could not repeat, and beheld objects which he could not describe; but to the great body of the faithful on earth the words of divine truth are applicable; "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii. 9.

Do we want, then, peace and consolation in this world—a world full of contention and trouble? Do we desire eternal life beyond the grave? Then the blessedness of the man to whom the Lord imputeth not iniquity must be ours. We must have a title to the incorruptible, and undefiled, and unfading inheritance. Have we sought for this, or are we now seeking it? Do we regard the favour and loving kindness of God as our chief good? Do we look up to him, and with filial confidence, simplicity, and love, say, *Abba, Father*? Are we trusting in Jesus Christ, his own Son, and renouncing every other foundation of hope for pardon and happiness? Are we contending against sin? Are we anxious to be freed entirely from its power, and do we pray from the heart "deliver us from evil?" Do we desire to be freed from the power of corrupt affections and passions? from the propensity natural to us to violate the commands of God, who formed and preserved us? from a hard heart, an insen-

sible conscience? from a careless, worldly, useless, and sinful life?—a life bearing no resemblance to that of Jesus Christ, and wholly inconsistent with the character of one of his disciples? Have we the new heart and the right spirit? If we were once reckless of God, of Christ, and of eternity, (and unless we were sanctified from the womb, this, at one period, was the case with us,) has the new heart and right spirit been granted to us? Have we been "born from above?" Have we experienced the great, radical, and permanent change for which the Gospel provides, and without which its blessings cannot be ours? Has prayer been excited in our hearts? Have we asked and received, sought and found, that heavenly influence which removes ignorance from the mind, stubbornness from the will, hardness from the heart, and renders the whole character susceptible of those impressions which the Gospel, when received aright, invariably produces? If this be the case with us, we are in the path of life; we shall be saved from the consequences and the power of our sins, and eventually no iniquity shall have dominion over us. We shall be prepared for all the fluctuations, trials, and afflictions of life, and death will introduce us to the presence of God and the eternal bliss of heaven.

But we must guard against mistake here. We must not imagine that a preparation for the heavenly blessedness is the work of a moment, or that a meetness for its enjoyment can be attained without desire, without effort, without persevering and long continued exertion. It is, indeed, true that the spiritual gifts which God bestows bear, in one respect, a close resemblance to his temporal benefits; they are free as the air and the

light which are diffused around us; but yet God bestows his best gifts where they are valued, sought for, and esteemed as the chief good. Is it not so with pardon? is it not given to the penitent? and surely he knew its worth, and earnestly sought it before it was bestowed? Is it not so with purity of heart and holiness of life? These are given to the man who knows, from an experience of the waywardness of his unsanctified affections, that without the influence of the Holy Spirit, he can do nothing acceptable to God, and who,

therefore, in answer to prayer, has received the heavenly gift. Is it not so with peace, and joy, and hope, and all the holy consolations of the Gospel? They are enjoyed only by those who know their value, and who have earnestly sought them. To this test let us bring ourselves; by this light let us learn to behold our true character, that no self-deception may destroy us, but that, if wrong, we may be set right, and if right, may be encouraged to "maintain the beginning of our confidence firm to the end." D.

S. T. COLERIDGE IN COMPANY WITH SOCINIANS AND ATHEISTS.

Mr. Joseph Cottle, of Bristol, has just published a little volume, entitled, "*On the Predictions and Miracles of Jesus Christ, with References to Sceptics, Infidels, and Socinians, by a Layman.*" To this work he has appended some valuable notes, from which we extract the following article, persuaded that it will greatly interest many of our readers.—EDITORS.

"The writer, many years ago, was invited to meet an old friend (that extraordinary genius, the late *Samuel Taylor Coleridge*,) with a zealous *Socinian Minister*. It was natural to conclude, that such uncongenial, and, at the same time, such inflammable materials, would soon ignite. The subject of *Socinianism* being introduced, by a third party, Mr. Coleridge, from having received something that was construed into a *challenge*, advanced at once to the charge. 'Sir,' said he, 'you give up so much that the little you retain of Christianity is not worth keeping.' The thunder was expected immediately to follow the flash; but, after a manifest internal conflict, the disciple of Socinus very *prudently* allowed the gauntlet to remain undisturbed.

"The deliberate sentiments of a mind so acute and comprehensive as that of Mr. C.; especially when

exercised on subjects intrinsically important, must be worth recording.

"Mr. C., in a letter to the writer, received soon after the above interview, thus expressed himself '*Socinianism is not Christianity.*' It is not even *Religion.*' * * *

* "That holy and distinguished Commentator, the late Rev. Thomas Scott, entertained sentiments respecting *Socinianism*, similar to Mr. Coleridge, and accordant with those advocated in this work. As a specimen of the opinions Mr. S. universally inculcates, he thus speaks of certain *Heretical Teachers*, 'They refuse the Lord Jesus those honours which he claimed to himself. For what do such men but call Jesus accursed! They may speak of him as a good man, or a teacher; but while they reject his priest-hood, and deny his Deity, his Oneness with the Father, what do they less than charge him with blasphemy and imposture, in evidently advancing claims to this equality; and with abetting Idolatry, in teaching "all men to honour him, even as they honour the Father!" And do they not, in effect justify the Jewish

'In my Lecture on Milton, [then recently delivered in Bristol] I stated to the audience, as you know, that *Satan was a sceptical Socinian*. Mr. —, (not the minister before referred to) I find is raising the city against me, (so far as he, and his friends can) for having stated this mere matter of fact, viz., that Milton had represented *Satan* as a *sceptical Socinian*; which is the case; and I could not have explained the excellence of the sublimest single passage in all his writings, had I not previously informed the audience, that Milton had represented *Satan* as knowing the Prophetic, and Messianic character of Christ, but was *sceptical* as to any higher claims.

"What other definition could Mr. — himself give of a *sceptical Socinian*? (with this difference indeed, that, *Satan's* faith somewhat exceeds that of *Socinians*.) Now that Milton has done so, you will particularly consult 'Paradise Regained,' Book IV., from line 196; and the same Book, from line 500. * * *

"Shortly after this occurrence, Mr. Coleridge supped with the

writer, when his well-known conversational talents were eminently displayed, (so that what *Pope* affirmed of *Bolingbroke*, that 'his usual conversation, taken down verbatim, from its coherence and accuracy would have borne printing, without correction,' was fully, and perhaps, more justly applicable to Mr. C.)

"His literary remarks are here unnoticed, but some of the theological observations of so distinguished an individual may not be unacceptable to the reader.

"Mr. C. said, he had recently had a long conversation with Dr. —, (a Socinian minister) who declared, that, 'He could discover nothing in the New Testament which in the least favoured the *Divinity of Christ*.' Mr. C. replied, that 'It appeared to him impossible for any man to read the New Testament, with the common exercise of his understanding, without being convinced of the *Divinity of Christ*, from the testimony of every page.'

"He said, 'it was evident that different persons might look at the same object with very opposite feelings. For instance,' he remarked, 'If Sir Isaac Newton looked at the planet Jupiter, he would view him, with his revolving moons, and would be led to the contemplation of his being inhabited, which thought would open a boundless field to his imagination: whilst another person, standing perhaps at the side of the great philosopher, would look at Jupiter, with the same set of feelings that he would at a silver sixpence. So, he said, some persons were wilfully blind, and did not seek for that change, that preparation of the heart, and understanding, which would enable them to see clearly the Gospel Truth.'

'rulers for putting him to death, as an Anathema, for saying, "I am the Son of God?" Can such men speak by the *Holy Spirit*, or, according to the language of *Inspiration*?

"Instrumentally viewed, in this day, when the enemies of the Truth, openly, or insidiously, 'come in like a flood,' Mr. Scott, beyond, perhaps, any other man, 'lifted up a standard against them.'

" loftier aims than those of *pecuniary advantage* influenced his spirit, but it will give pain to every generous mind, to learn, that Mr. Scott *informed the writer*, toward the close of his life, 'that though great profits must have been derived by others from the sale of two or three large impressions of his work, yet he himself had not received from his publisher, for his *twenty years' labour*, so much as two hundred pounds!'"

"He said that '*Socinians believed no more than St. Paul did before his conversion: for the Pharisees believed in a Supreme Being, and a future state of rewards, and punishments.*' St. Paul, he said, thought he ought to do many things contrary to the name of Jesus of Nazareth. The saints he shut up in prison, having received authority from the High Priest, and when they were put to death, he gave his voice against them. But after his conversion, writing to the Romans, he says, 'I am not ashamed of the gospel of Christ, for it is the power of God to salvation unto every man that believeth: to the Jew first, and also to the Gentiles.'

"Mr. C. also said, that '*he had always found SOCINIANS to be an intolerant, bigoted people; more so than any other sect; and at the same time ludicrously supercilious.*' He said '*they did not fairly weigh, and investigate the opinions of others, but they SNEERED, and thought THAT argument sufficient; modestly considering all reason and intellect confined to THEM.*' He mentioned also the unfair books they put into the hands of their children, as the evidences of Christianity, which taught no more religion than the *Koran*.

"He then referred to the dreadful state of the *Literati* in London, as it respects religion, and of their having laughed at him, and believed him to be in jest, when he professed his belief in the Bible.

"The writer having introduced to Mr. C. some years before, Mr. Davy, (afterwards Sir Humphry) he inquired, with some anxiety, for Mr. D. and expressed a hope, that he, since his removal from Bristol to London, was not tinctured with the prevailing scepticism. Mr. C. assured him that he was not: that his heart and understand-

ing were not the soil for infidelity. The writer then remarked, During your stay in London, you doubtless saw a great many of what are called 'the cleverest men,' how do you estimate Davy, in comparison with these? Mr. C.'s reply was strong, but expressive. 'Why,' said he, 'Davy could eat them all! There is an energy, an elasticity in his mind, which enables him to seize on, and analyze, all questions, pushing them to their legitimate consequences. Every subject in Davy's mind has the principle of *vitality*. Living thoughts spring up, like the turf under his feet.' With equal justice, Mr. Davy entertained the same exalted opinion of Mr. Coleridge.

"Mr. C. now changed the subject, and spoke of —, and Holcroft. (The former gentleman being living, delicacy requires that he should be passed over.) He stated that Holcroft was a man of small powers, with superficial, rather than solid talents, and possessing principles of the *most horrible description*: a man who at the very moment he denied the existence of a *Deity*, in his heart, believed and trembled. He said that Holcroft, and other Atheists, reasoned with so much *fierceness* and *vehemence* against a GOD, that it plainly showed they were inwardly conscious, there *was* a GOD, to reason against; for he remarked, a *nonentity* would never excite passion.

"An easy transition having been made to the Bible, Mr. C. spoke of our Saviour, with an utterance so sublime and reverential, that none could have heard him without experiencing an accession of love, gratitude, and adoration to the *Great Author of our Salvation*. The suffusion of his own eyes showed it to be the genuine feelings of his heart. He referred to the

Divinity of Christ, as a Truth, incontestible to all who admitted the Inspiration, and consequent authority of Scripture. He particularly alluded to the 6th of John, v. 15. 'When Jesus perceived that they would come and take him by force to make him a king, he departed again into a mountain, *'alone.'* He said it characterized the low views, and worldly-mindedness of the Jews, that, after they had seen the miracles of Jesus Christ, and heard his heavenly doctrine, and had been told that his kingdom was not of this world, they should think of conferring additional honour on him, by making him their *King!* He departed from these little views and scenes, *by night*, to a neighbouring mountain, and there, in the spirit of *prescience*, meditated on his approaching crucifixion; on that attendant guilt which would bring on the Jews, wrath to the uttermost, and terminate their impieties, by one million of their race being swept from the face of the earth, during that most dreadful of sieges, when Jerusalem, according to the words of Christ, was overthrown by the Romans, and not one stone left on another.

Other subjects to which Mr. Coleridge referred, must be omitted, although it might be mentioned, that he spoke, also, of the benefits of affliction. He noticed Doddridge's works with great respect: thought favourably of Lord Rochester's conversion as narrated by Burnet: spoke of Jeremy Taylor in exalted terms, and thought the compass of his mind discovered itself in none of his works more than in his '*Life of Christ*,' extremely miscellaneous as it was. He also expressed the strongest commendation of Archbishop *Leighton*, whose talents were of the *loftiest description*, and which were, at the same

time, eminently combined with *humility*. He thought Bishop Burnet's high character of *Leighton* justly deserved, and that his whole conduct, and spirit, were more conformed to his *Divine Master*, than almost any man on record.

"Mr. C. now spoke of the demoralizing nature of Infidelity, and, after some striking remarks, related the following occurrence.

"He said that in his visit to London, he accidentally met, in a public office, the atheist, *Holcroft*, without knowing his name, when H. began, stranger as he was, the enforcement of some of his *diabolical sentiments!* (which, it appears, he was in the habit of doing, at all seasons, and in all companies, and thereby he often corrupted the principles of those simple persons whom he could get to listen to his shallow, and worn-out impieties.) Mr. C. declared himself to have been *indignant* at a conduct *so infamous*, and at once closed with the '*prating Atheist*,' when they had a sharp encounter. *Holcroft* then abruptly addressed Mr. C. 'I perceive you have *mind*, and know what you are talking about. It will be worth while to make a convert of *you*. I am engaged at present, but if you will call on me to-morrow morning (giving him his card) I will engage, *in half an hour*, to convince you, *there is no God!*' (He little knew the strength of the *fortress* he was inconsiderately attacking.)

"Mr. Coleridge called on *Holcroft* the next morning, when the discussion was renewed, but none being present except the disputants, no account is preserved of this important conversation; but Mr. C. affirmed that *he beat all his arguments to atoms*; a result that none who knew him could doubt. He also stated, that instead of *his* being converted to Atheism, the *Atheist*

himself, (after his manner) was converted; for the same day he sent Mr. C. a letter, saying, his reasoning was so clear, and satisfactory, that he had changed his views, and was now 'a Theist.' The next sun beheld him an Atheist again: but whether he called himself this or that, his character was the same.

"Soon after the foregoing incident, Mr. Coleridge found himself in a large party, at the house of a man of letters, amongst whom, to his surprise, were Mr. and Mrs. Holcroft, when to incite to a renewal of their late dispute, and before witnesses (in the full consciousness of strength) Mr. C. enforced the propriety of teaching children, as soon as they could articulate, to lisp the praises of their Maker, 'for,' said he, 'though they can form no correct idea of God, yet they entertain a high opinion of their father, and it is an easy introduction to the truth, to tell them that their Heavenly Father is stronger, and wiser, and better, than their earthly father.'

"The whole company looked at Mr. Holcroft, implying that now was the time for him to meet a competent opponent, and justify sentiments which he had so often triumphantly advanced. They looked in vain. Mr. Holcroft maintained, to their surprise, a total silence, well remembering the severe castigation he had so recently received. But a very different effect

was produced on Mrs. Holcroft. She indignantly heard, when, giving vent to her passion, and her tears, she said, 'She was quite surprised at Mr. Coleridge talking in that way before her, when he knew that both herself and Mr. Holcroft were Atheists!'

"Mr. C. spoke of the unutterable horror he felt, when Holcroft's son, a boy, eight years of age, came up to him and said, 'There is no God!' so that these wretched parents, alike father and mother! were as earnest in teaching Atheism to their children, as Christian parents are in inspiring their offspring with respect for religious truth.

"Actions are often the best illustration of principles. Mr. Coleridge also stated the following circumstance, (notorious at the time,) as an evidence of the disastrous effects of Atheism. Holcroft's tyrannical conduct towards his children was proverbial. An elder son (with a mind imbued with his father's sentiments) from extreme severity of treatment, had run away from his paternal roof, and had entered on board a ship. Holcroft pursued his son, and when the fugitive youth saw his father, in a boat, rowing toward the vessel, rather than endure his frown, and his chastisement, he seized a knife, and plunged it to his heart! The father's remark, on the occasion was, 'There's an end of him.' 'A fine high-spirited fellow!'

ORIGINAL LETTER OF THE REV. RICHARD PEARSALL.

To the Editors.—GENTLEMEN, Knowing your attachment to the dissenting worthies of the last century, I enclose a letter addressed to an ancestor of mine, on the

occasion of the birth of a son, by the Rev. Richard Pearsall, author of the "Contemplations on the Ocean," &c. If you can make any use of it for the Congregational

Magazine, it is very much at your service.

Your's, respectfully,
A DESCENDANT.

"Taunton, June 8th, 1754.

"DEAR SIR,

"I received your's, with the agreeable news of my cousin's safety, and thank you that you were mindful to give me the account. The birth of every child; how important an event is it? It will prove a certain care to the parents. How many thoughts arise in the panting, throbbing breast of those from whom it descends; hope and fear alternate, but hope most frequent and ascendant. (So a kind Providence has ordered it.) In the child born may be wrapt a heavy scourge to parents, the whole family, and the public; but we pray, we humbly expect, that when this little acorn comes to be expanded, unfold all the virtues of moral life, all the graces of the christian life, all the beauties of a heaven-born soul, all the affabilities of a good natural temper will gradually shine forth, that parents will find a dutiful son, the community a useful member, one that shall be an honour to the stock whence he sprang, and that shall, by a becoming carriage, repay the parent for all that care, fear, expense, and anxiety which he bestowed upon him through the helpless stage of infancy, and the heedless stage of youth. But how do our thoughts gather solemnity when we consider, that here is a lamp lighted up which shall never be extinguished? And if the soul, the immortal, and the child born, be like a traveller setting out upon a journey which must terminate in heaven or hell, with what care should parents receive the trust and attend their charge! May you, dear Sir, and my cousin, join

to impress mutually a sense of that duty which is incumbent upon you, and look forward to the account which parents are to give. Pray much for your children; but you cannot do otherwise! they are a part of yourselves: do it together and apart, and soon begin to lisp to them the things of God. And while you devote them to the Lord, and most seriously lay hold on the blessings of the covenant on their behalf, tell them betimes, and endeavour to make them sensible, who that *Father, Son, and Holy Ghost*, are, whom you call upon them to love, fear, trust, and serve.

"Brother Williams spent the Sabbath last with us. He is on the road, I suppose, to London, where you had his company a good while this Spring.

"It would be a great pleasure to me to see you both, especially in your own house, with your children; but as that entertainment can never be expected, I desire to submit, and direct my eye, hope, and expectation to that world where dear better relations are, where the society will be so much more glorious, refined, and joyful; where company will be, in point of delight, like a reverberating fire, each member giving pleasure back, while receiving it, and all are mutually adding to and partaking of the joy. I rejoice in all the additions which Providence makes, begging that you may have larger additions made, and that you may have grace whereby you shall more clearly discern the excellency of spiritual and eternal good. Mrs. Pearsall and daughters join in cordial compliments to you and cousin.

"I am, dear Sir,

"Your affectionate Uncle and

Servant,

"R. PEARSALL."

REVIEW OF BOOKS.

The Church Reviewed, in a Letter to its Supporters and Opponents. By Pacifcator. Comprehending a Brief Examination into the Rise, Progress, and present State of the Church. With a Plan, &c. &c. Seeleys, Fleet Street.

THIS is a peculiar and remarkable pamphlet. We do not refer to the ability displayed in some parts, the want of correct information in other parts; nor even to the spirit, decidedly Christian, which pervades the whole, but to the very open and candid expression of opinion which it contains. There is no fearful apprehension of offending any party, and a desire, ardently expressed, for the union of all in one church—and that church the Church of England. Great concessions are proposed for the adoption of the Church; and the sacrifice of some prepossessions and prejudices are to be made by the Dissenters; then the two parties will harmoniously, as our sanguine Pacifcator thinks, most delightfully coalesce; "Ephraim will no longer envy Judah, nor Judah vex Ephraim." But the favourable moment was lost when the profligate Charles put his hand to the Act of Uniformity, and it was not regained when William the Third encouraged in vain the scheme of comprehension. The truth is, the Church *will* not concede, and the Dissenters *will* not give way. If both parties are not obstinate, each is determined. This is the fact. We do not state it with the view of justifying the one or condemning the other, but only as a plain and evident fact—plain and evident, we mean, to those who have an enlarged and

accurate knowledge of the state of parties. We cannot hope for the abolition of the abuses of the Church, by the Church itself. We cannot hope that those who have long vilified the Dissenters in their visitation sermons, and episcopal and archidiaconal charges, will open their arms to receive and embrace them as brethren of the same family. We do not anticipate the abandonment of one jot or one tittle of the tithes, dues, and offerings of the Episcopal Church of England, with a view to conciliate any sect or party out of the church. We have no faith in the generosity, liberality, or Christian feeling of corporate bodies, especially of those which are ecclesiastical. They are very different from many of the individuals that compose them. Not a few of these are liberal, enlightened, pious, and wise; but their excellencies will never leaven the mass in which they are mixed up. They may give it, to superficial observers, the appearance of a character which it does not bear, and impose upon the unwary; but those who have looked a little deeper, who have touched, and handled, and put to the test of history and experience the great worldly compound, know too well the inert lifelessness and dead weight which will ever prevent its being acted upon by any force but that which is external. Parliaments and crowned heads mingled the mass, and parliaments and crowned heads must work the change in it. We have no hope that the expressions liberality, kind-

ness, and brotherly affection towards those who are without, will ever be produced in the great body of the episcopal clergy in these realms, by any other means than the constraining powers of acts of the Legislature. And what these excellencies, thus produced, will be worth, we leave our readers to estimate. But let us not be misunderstood. We know, and rejoice to acknowledge, that there is a large, and probably an increasing number of clergy in the Established Church, who are alive to the importance of their office; but truth compels us to add, that very many of these are not such preachers of God's word as would meet with acceptance among our orthodox dissenting congregations. There is a want among them of a plain and full statement of the great leading truths of salvation—a cautious exhibition of the doctrines of divine grace—and an apparently fearful anxiety lest these doctrines should be perverted. In a word, there is a greater fear of the abuse of these doctrines, than there is a confidence, under God, in their efficacy. And if we add the number of the men we have described to the bold, faithful, and fearless advocates of vital Christianity, we shall even then find, that all whom, in the judgment of charity, we term godly and scriptural preachers, form a very small minority—a tenth, or at most an eighth of the whole. Here, then, we have a formidable objection to the union which our “*Pacifcator*” so benevolently advocates; an objection which the pious Dissenter cannot surmount. For, among our churches, few individuals would be found who would heedlessly associate themselves with a church, the very ministers of which were, as a body, of questionable piety. They have too high an idea of the purity of

Christian communion to enter into fellowship with a church, the discipline of which is so lax, as to admit with unquestioning confidence, or recklessness, a crowd of preachers to its pulpits, whose knowledge and holiness, and even consistency, fall very far below the scriptural standard. For this spirit of separation, they may be branded as pietists, puritans, and over-righteous persons, but they will bear the reproach, because, (whether correctly or not we stay not to inquire,) they consider that the rule of the New Testament, on this point, admits not of violation, without offending their Lord and Master, Jesus Christ. We are free to admit, that there may be instances in which some of our dissenting brethren are too fastidious, and too scrupulous; but we cannot allow that this is the case where discipline is so loose, where terms of admission, grounded on religious character, have no existence, and where the sectarian distinction is all that is necessary to constitute membership. If a man have received episcopal ordination, the pulpit of the Church is open to him; and if the layman profess to be a member of the Church of England, the elements of no sacramental table in that church can be refused to him. Dissenters do not, cannot, approve of this. They pretend not to perfection; they do not even expect it on earth; but they do look for something like consistency; for some union of sentiment, some sympathy in emotion, and some uniformity in practice among those who belong to the same Christian society. Nor can they understand the nature of that spiritual benefit which the Church of England is said by some of her members to enjoy, in having a great number of persons whose opinions

and practice are not only different from each other, but, in many instances, diametrically opposed, associated together under one designation. We may call this church union—and if all the inhabitants of these realms were associated together as one external church—we might term it the perfection of union; but we should only be classing under one designation a vast number of persons, who, to be accurately described, ought to be arranged into distinct classes, and distinguished from each other by a variety of designations. It is absurd to charge Dissenters with endless division—the truth is, there is very little of what may be termed division among them. They choose to class themselves according to their religious opinions and outward observances; but this is not schism, it is the very reverse. He is the schismatic who continues in a church, to the doctrines and discipline of which he has strong objections—while he is the true friend and promoter of peace, who quietly separates himself from a society, the leading views and doings of which he regards as unscriptural, or incorrect, or not *exactly in accordance with* his own opinions. We do not pretend to affirm, that Dissenters are free from prepossessions and prejudices, that they always act with the greatest wisdom in seceding from one party and joining another, in giving up attachment to one sect and recklessly espousing the interests of another sect, differing in some nice and scarcely definable particulars from the one from which they secede. Far from it. We pretend not to infallibility—to the perfection of wisdom. But we contend, that this very freedom of action, the result of freedom of thought and inquiry, is the safeguard of our so-

cieties—their defence from contention. It is objected, that *we have* strifes and contentions in our churches; that appeals are made to the Courts of Equity; and that civil law decides what Christian principle cannot set at rest. But every candid observer, who takes a prospect of our different denominations in their extent, will soon perceive, that these are the exceptions to the general peace and harmony which prevails. And surely none but a special pleader would argue from the one to the hundred, or from the ten to the thousand, and thus make the exception the rule. Such modes of ratiocination may be in harmony with the moral sense, exactly fit the intellectual calibre of a Gathercole or of the author of the Autobiography of a Dissenting Minister, but they will produce no effect on those who are accustomed to enlarged views, nor on the public mind generally.

The author of this pamphlet says, “that the Church of England (meaning by the Church of England the canons, creeds, articles, and common prayer, *i. e.* the laws and ordinances of the Church,) has answered the end of its establishment in transmitting through posterity (from age to age) the great truths of Christianity, and leading the minds of those who wait upon her services to their highest and noblest interests as immortal beings.” It would be paying a poor compliment to a code of laws to say, in effect, that the code itself was inefficient as an instrument; that it could not transmit its own principles from age to age; and that if this were done, it must be accomplished by means of another document, or documents, drawn up by men acknowledged to be only fallible interpreters of the code itself. We should say, nay; but let the original institute

speak for itself. The interpreter may err, as all interpreters have erred, but the code is infallible; "to the law and to the testimony!" But the author adds, at the close of the above quotation, "Alas! we have seen the chapels in which a Baxter and such worthies have exalted the Saviour, from the want of established articles and forms, glide almost imperceptibly to the most opposite doctrine, even passing into the hands of Socinians, who trample upon the blood of Christ, and attempt to tear the crown of divinity from his sacred brows." This is sufficiently rhetorical, but is it true? It is the old Presbyterian places of worship that have lapsed into formality, Arianism, and Socinianism. And it so happens, that the Presbyterians had their confessions and forms of worship, just as the Church of Geneva has its Calvinistic creed and articles; but the clergy of both forsook their avowed principles; and the only difference subsisting between the two churches is this, that the Church of Geneva being legally established, the error of the minister is received as truth by the people, while the Presbyterian church in this country being a dissenting church, the people, accustomed to think for themselves, have not followed their pastors in their errors, but have left them to preach either to empty benches, or to mere scantlings of congregations. The orthodox separatists formed new congregations, or joined those in which the truth was preached. No creeds nor confessions of faith; no catechism, though that catechism was the work of the Assembly of Divines, could induce them to give the sanction of their presence in places of worship where error was weekly promulgated from the pulpit. They valued truth more highly than a

sect; and had they been told to continue in their chapels and "pray the Gospel into them again," they would have deprecated the advice as unholy and unscriptural, embodying virtually the precept, "do evil that good may come." And yet this is the advice given by those churchmen in the present day, who, though knowing, loving, and preaching the truth, appear more anxious to continue, or to increase the number of adherents to the Establishment, than to promote the diffusion of pure and undefiled religion. If, indeed, there were no other foundation than creeds, articles, canons, and a liturgy, the author of this pamphlet would be correct in lauding the circumstances of ministers of the Establishment on their eyes being opened to discern the value of religion: but as there is a foundation than which no other can be laid, we would advise all, of whatever sect, when first seriously impressed, to build on this, and on this alone. —See Pam. p. 29.

"The Bible, the Bible only, is the religion of Protestants. Whatsoever else they believe beside it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as a matter of faith and religion, neither can they, with coherence to their own grounds, believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption."—Chillingworth.

There is another sentence in the paragraph whence the above extracts are taken, in which the author, if we mistake him not, regards it as a valuable provision in the Church, that it obliges the "wolf in sheep's clothing to give the LIE in subscribing the Articles, and in reading the Liturgy, to any contrary doctrine he may utter in the pulpit." We do not think it an advantage to any society, civil or ecclesiastical, to expose persons becoming members of it to

the guilt of lying. It would certainly be much better to render the mode of admission more difficult than the mere penning of a name, or the reading over a form of words. And if the Church will open her doors so wide as to admit persons of all characters, she should grant them at least the liberty of speaking their own sentiments; but the truth is, the *lie* is not in the subsequent acts, but in the primary—in the subscription itself. And if learned bishops and venerable archdeacons insist on it, that subscription is only an "expression of attachment to the Established Church;" and that the articles themselves are only "articles of peace," involving when subscribed no profession of opinion whatever, but a mere declaration of adherence to a particular sect; that member of the Church of England has no little hardihood, who represents this same subscription as a confession of the subscriber's faith, and if his heart go not with his hand, a mere snare for his conscience.

There are some just and candid concessions in this pamphlet. We select two passages.

"We owe, my fellow-churchmen, as must have been gathered, even from the historical outline which our limits enable us to give, a vast debt of gratitude to our nonconforming brethren. In the dog-days of civil and religious despotism, they nobly stood up for those principles of liberty which we now enjoy. They chiefly reduced the constitution to its present just condition; and in accomplishing this, they suffered the loss of all things, and were made the off-scouring of the earth. The battle they waged was an unequal, and almost hopeless one; but though they could not, during many years, effectually display the standard of those principles, which eventually triumphed over absolutism, yet, in the worst times, these worthies folded the sacred banner of civil and religious liberty around them, and transmitted it to posterity as a nobler boon, and as a more invaluable birth-right, than riches, dignities, and mitres."

Again: "After our grievous offences against our dissenting brethren, in casting them out of the church for non-essentials, then persecuting them for dissent, and now unchristianizing them for their Presbyterianism (*Nonconformity?*) can we wonder at an occasional angry pamphlet on their part, few and far between, which has generally been answered by a dozen shots from the high pinnacles of the Establishment; when we have NEVER as a CHURCH, by ONE act of free-will and concession, acknowledged our offences."—p. 32.

Entertaining, as we do, no hope of corporation reform, whether municipal or ecclesiastical, from *within*, our author's address to the bench of bishops—or, as he calls them, "*ruling elders*"—appears exceedingly amusing. We can scarcely tell whether it is written in sober seriousness, or whether it is given to show the writer's skill in banter. He says, addressing the bishops, by a sort of poetic fiction we presume, "We trust, nay *persuade* ourselves, that we shall shortly hear of some of your number rising in Parliament, and saying, 'If any sacrifice of titles and non-essentials on your (our) part will relieve the state from its present critical situation, we are prepared to bring forward Archbishop Usher's plan of primitive episcopacy, with those alterations and amendments which the circumstances of the times require.'" We have no hope that such a proposition will ever emanate from those who wear lawn sleeves; and should one of the number be so bold as to propound from his seat in Parliament any extensive measure of church reform, he might propose, with about the same prospect of success, that the course of the Thames be changed, and that it henceforth cross the county of Sussex, and pour its waters into the Channel between Beachy Head and Dungeness.

We approve of many things in

this pamphlet. The historical summary is correct; the spirit is good; and though the end at which it aims is to be despaired of, the very attempt to accomplish it is no light praise. With this mingling of praise and distrust we leave our author, reminding him of the words of a French writer: "Il faut qu'un auteur reçoive avec un égale modestie les éloges et la critique que l'on fait de ses ouvrages."—*Bruyere*.

New Family Library, Volumes I. and II.

Evidences of Natural and Revealed Religion, containing an Essay on the Proofs of the Being of a God, by the Rev. Alex. Duncan, Midcalder; Butler's Analogy; Werenfels' Dissertations on the Evidences of Christianity; Alexander on the Canon; Paley's Horæ Pauline; and an Essay on the Plenary and Verbal Inspiration of the Holy Scriptures, by Donald Frazer, D.D. Kennoway. Edinburgh: 1834. 8vo. pp. 544 and 588.

WHILE our catalogues teem with Essays, Miscellanies, Observers, Instructors, Companions, Directories, Gleaners, and so forth, they cannot be regarded as exhibiting any thing more appropriate to the present times than what is now presented under the title of Libraries. We live in an age of rapidly extending education; and as those who are taught to read, and in some measure to appreciate the sources of knowledge, must be furnished with books adapted to satisfy, or more powerfully to stimulate their intellectual taste, it is requisite that provision should be made for an adequate supply. The demand has in part been anticipated; or when actually put forth, promptly and solicitously met; and libraries of various forms and sizes have been prepared for the accommodation of the reading population. Some of these are highly scientific in their character; others are light, and calculated more for

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amusement; while there are those which are more or less impregnated with sceptical and infidel matter—not to insist on what is directly immoral in its tendency. To supply food for the spiritual cravings of man's nature has not been lost sight of; and several valuable works in this department have been added to the list. But there was still wanting a collection of treatises on the Evidences and Divine Authority of Revelation, to counteract the baneful influence of sceptical and infidel publications on the minds of those whose circumstances in life are such as to preclude their availing themselves of those larger and more expensive works in which the subject is fully and satisfactorily handled. Such a collection, however, is here furnished in the "New Family Library," which, as the reader will see from the title, is made up partly of original articles, and partly of pieces of acknowledged reputation and value, calculated to defend the truth and refute the objections with which it has been assailed.

The work is designed to present in a neat and uniform series of volumes, a compendium of sacred science, which, besides the department of the Evidences, part of which is now published, is to embrace Biblical Criticism, Systematic and Practical Divinity, Ecclesiastical History, and Church Polity. The works selected are to consist of the generally acknowledged best treatises on each particular subject, whether by a British or foreign author, and original productions of peculiar interest from eminent and learned divines of the Scottish Churches.

On the Treatises by Butler, Paley, and Alexander, it is not necessary to make any remarks further than to notice, that to the analogy is prefixed an interesting In-

troductory Essay, by the Rev. George Scott, of Cupar, Fife; and that there is a general Introduction to the second volume, with notes to Alexander's work, by the Rev. Dr. Dickson, of Edinburgh.

The first original piece is an essay of great merit, by the Rev. A. Duncan, of Midcalder, on a subject which must ever demand the deepest attention from all thinking minds—the existence of the Deity. It is one of about fifty, by different authors, that were written for the Burnet prizes, but which failed in competition with those of Drs. Brown and Sumner, to which these prizes were adjudged by the gentlemen connected with the University of Aberdeen, who had been appointed to examine and decide upon the comparative merits of such treatises as should be laid before them. That this circumstance should operate unfavourably to prejudice the present essay, will not, for a moment, be admitted by any one who has perused the admirable work of the late Samuel Drew, which shared the same fate. As it would have been an irreparable loss to our theological literature, had the author just mentioned not been induced to publish his unsuccessful Essay, so it may fairly be asserted that its fellow, now before us, is justly to be considered a most important and valuable accession to the means which we possess of arriving at a satisfactory philosophical conclusion respecting the primary article of all true religion.

The *first* part is occupied by a demonstration of a Deity, in which, after a number of appropriate preliminary considerations, presumptive evidence is adduced from the powers of man, the consent of mankind, the late origin of the world, and the course of things in the moral world. The author next reasons in favour of a First Cause

from matter—the form of the universe, motion, the laws of nature, and especially those of animated nature; and then devotes a section to the proofs furnished of an intelligent First Cause, derived from volition, design, mechanical contrivance, instinct, final causes, and forecast. After which he takes up the evidences of certain leading attributes, which must reside in the agent by whom the phenomena of the universe have been produced, and which evince that this agent must be divine, or what right reason understands by a Deity; and concludes this division of the Essay, with a series of confirmatory reasonings from the existence of books claiming a supernatural origin, which leads him to treat of miracles, prophecy, and various other important topics connected with the Scriptures in their professed character of a revelation from God.

The *second* part contains a solution of difficulties, and consists of three sections—the first of which disposes of objections founded on the idea of original imperfection; the second, of those founded on the present state of disorder; and the third, a sketch from revelation of the grand purpose and plan of the Deity. The whole is evidently the result of much deep and severe thought, and indicates a philosophical mind of no ordinary character.

The translation in this volume of *Dissertations on the External and Internal Evidences of Christianity* by Dr. Samuel Werenfels, Professor of Divinity at Basle, supplies some very valuable matter from the pen of that eminent foreign divine.

In the second volume we are furnished with an important accession to our theological literature, in an essay by the Rev. Dr. Fraser, on the *Plenary and Verbal Inspi-*

ration of the Holy Scriptures. Our readers cannot be ignorant that a more than usual interest has of late been excited to this subject, in consequence of the apocryphal controversy, and especially of the lengths to which that controversy was carried in the north. Divines had for some time pretty generally acquiesced in the views of inspiration contained in the work of the late Dr. Dick, and appeared to be prepared to concur in the further modifications which that able writer has given to these views in his *System of Theology*, recently published, when a violent attack was made upon them, first by Robert Haldane, Esq. and then, under his auspices, by Mr. Carson, of Ireland, who discover a vehemence and acrimony in their publications, which justly throws suspicions on the theory advanced by both.—That theory consists in the hypothesis, which they advance with all the infallibility of mathematical demonstration, that every idea and every word contained in Scripture was immediately and directly communicated to the writers by the Holy Spirit. The same ground is substantially taken by Dr. Frazer, but his mode of occupying it is very different from that employed by the writers to whom we have just referred, and he is almost entirely free from that acerbity by which they have rendered themselves notorious. The subject is one of great importance, and one on which every Christian, so far as his opportunities and abilities go, is bound to seek satisfaction. It is a fact, however, which seems, in a great measure, to be lost sight of in the disputes which have arisen relative to *verbal* inspiration, that those who demur to much that has been advanced upon this topic, do zealously, and, as they believe, most consistently, maintain the

plenary inspiration of the Scriptures; in other words, that there is no part of the sacred volume to the composition of which the supernatural influence of the Holy Spirit was not extended. In their opinion that influence was vouchsafed to the writers in various modifications, and various degrees, according to their diversified exigencies, and in proportion to the nature of those communications which they were selected to deposit in sacred documents for the infallible instruction and guidance of future generations. We invite our readers to the dispassionate examination of the subject; and we can safely assure them, that they will find in the Essay before us almost all that can be said in defence of that side of the question which the author espouses.

We highly commend the plan adopted in the present work, and hope the editors will be enabled to evince the same felicity of choice in regard to their future volumes, that they have done with respect to those which they have already published. The results to the interests of sacred literature, and that divine religion which it enshrines, cannot but prove extensively important.

A Key to the Symbolical Language of Scripture, by which numerous passages are explained and illustrated; founded on the Symbolical Dictionary of Daubuz, with additions from Vitringa, Ewaldus, and others. By Thomas Wemyss, Author of Biblical Gleanings, &c. Edmund Clark. 1835. pp. 512.

WHATEVER tends to facilitate the study and understanding of the word of God, must be welcome to all who are anxious to ascertain the meaning and comply with the requisitions of that blessed book. It is a fact, well known to those who have made its contents the subject of research, that they are

frequently characterized by language of a highly symbolical description, the terms of which require illustration, in order to remove seeming obscurities, and prevent those mistakes into which persons are apt to fall who confine their attention to the literal interpretation. Perhaps fewer causes have operated more powerfully in producing distorted, false, and unscriptural views of prophecy, than the want of settled and consistent views of the various symbols and hieroglyphics with which it abounds. To avoid such errors, these symbols and hieroglyphics must be carefully traced in all the different connections and bearings in which they occur, or which they are found to possess, and studiously compared with the meanings that are known to have been attached to them in the heathen world.

In pursuing this process, it must obviously be of great utility to consult such works as have systematically treated the subject, since we may there expect to find collected, under the several heads or articles, the substance of what is scattered over the pages of ancient books to which we may have no access, and even the language of which we may not understand. At the same time due care must be taken not to be led away by the private views of the authors by whom these systems have been composed, nor to take up hastily any ideas which they may suggest. The more advanced student may consult Vitringa, Walch, Honert, Ewald, Daubuz, Kreutzer, and others, who have gone largely into the subject; but for general readers, especially the young, we know of no work which will better serve as a manual than that now before us. For this valuable production we are indebted to Mr.

Wemyss, with whose "Biblical Gleanings," most of our readers must be acquainted, and who, with us, cannot sufficiently regret, that so long an interval should have taken place, during which we have not received any thing from the pen of that learned and judicious Biblical scholar. We hail his re-appearance in the field, and most sincerely wish him good speed.

The "Key," is alphabetically arranged, and the plan adopted in treating the different articles, is first to give a literal definition of the terms, and then to point out and elucidate their symbolical application; introducing such passages of Scripture as afford apt illustrations of such application, and occasionally inserting quotations from profane authors. We subjoin as a specimen the first two articles:

"**ABYSS.** Abyss literally signifies any great depth, and generally a mass of very deep waters. Symbolically, it may be understood of a hidden and confused multitude of persons. According to the Jews, the abyss was a place under the earth, in the most internal parts of it, and was thought to be a great receptacle of waters, as a reservoir to furnish all the springs or rivers. And this opinion was held by Plato, Homer, Seneca, and others, as well as by the Egyptians.

"In Gen. vii. 11, it is called the *great deep*, by way of eminence; or that vast body of waters which is conceived to exist in the hollow sphere or womb of earth, whence it was brought forth at the universal deluge.

"Isaiah li. 10. 'Art thou not it that dried up the sea, the waters of the great deep?'—i. e. of that sea whose waters communicated with the great deep. This circumstance, as Parkhurst observes, greatly heightens the miracle.

"Isaiah xlii. 27. What in the Seventy is *abyss*, is in the Hebrew *deep*. This refers to the method by which Cyrus took Babylon, viz. by laying the bed of the Euphrates dry, as mentioned by Xenophon and others. The same event is noticed in similar terms by Jer. i. 38, and li. 36. A parallel passage, in relation to Egypt, occurs in Isaiah xix. 5, where the exhaustion of the country and its re-

sources by foreign conquerors seems to be pointed out. These conquerors were Nebuchadnezzar and the Persian kings, whose yoke was very grievous.

"Luke viii. 31, the term *deep* should be rendered the *abyss*, as Campbell justly observes. The sea or deep is expressed by a different word, *το βαθος*. That the sea is not meant here is evident; for to the sea the demons went of themselves, when permitted, at their own request, to enter into the swine.

"Rom. x. 7. 'Who shall descend into the *abyss*, to bring up Christ again from the dead?' i. e. as Campbell explains it, faith does not require, for our satisfaction, things impracticable, either to scale the heavens, or to explore the profound recesses of departed spirits. For the word *abyss* signifies a pit or gulf, if not bottomless, at least of an indeterminate depth; and must mean here more than the *grave*, since nothing is more practicable for the living than a descent thither. Besides, to call the *grave* the *abyss*, is entirely unexampled. Let it be also observed, that it is not said, 'to bring Christ up from the grave,' but from the *dead*, for which end, to bring back the soul is, in the first place, necessary. In this instance, the term *abyss* corresponds to *Hades*, which generally denotes the intermediate state, place, or receptacle of souls between death and the general resurrection.

"The Greek term *ἀβυσσος* occurs in Rev. ix. 1, 2, 11, and xi. 7, in xviii. 8, and xl. 1, 3, in all which places it should be rendered, 'the pit of the abyss—the angel of the abyss—the key of the abyss,' and so on. Grotius on Luke viii. 31, observes, that the *abyss* or bottomless pit is the same that St. Peter calls hell or tartarus, 2 Pet. ii. 4. This prison of Satan and his angels, is represented in Rev. ix. 1, &c., as being permitted to be opened, by a righteous judgment of God, for the just punishment of apostate churches, who would not repent of their evil works. And as errors, delusions, and impostures, blind the understanding, they are in the second verse compared to a great smoke which hinders the sight, proceeding from the *abyss*. And truly, if interpreters are correct in applying this prophecy to Mahomet, the rise, progress, extent, and long continuance of his imposture, may well be compared to a darkened smoke, issuing from the great *abyss*.

"The confining Satan in the *abyss* for a thousand years, seems to be a figurative description of the restraint imposed upon all powers that might either seduce men into error and wickedness, or persecute men of conscience, constancy, and faithfulness. During such a period, religion

may be expected to flourish in purity and peace. And this, perhaps, is the whole amount of what so many have dreamed, in relation to what is termed the *Mil-lennium*.

"The *abyss* sometimes signifies metaphorically grievous afflictions or calamities, in which, as in a sea, men seem ready to be overwhelmed. Psalm xlii. 7, and lxxi. 20.

The *pit* in Ezek. xxxii. 21 and 23, means the spacious sepulchre, full of receptacles hewn round its sides, in which the dead were deposited. To this region of the dead, the *land of the living* is opposed.

"ABADDON, or APOLLYON. Rev. ix. 11. 'And they (the mystical locusts) had a king over them, who is the Angel of the *Abyss*, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.'

"Here the hordes of the Saracens are described as armed locusts, under a leader called 'The Exterminator or Destroyer,' for such is the meaning of the term above used. And this well agrees with the prophetic emblem, the distinguishing property of locusts being that of *desolation*; and still more with the military character of Mahomet and his successors the caliphs, who, in their wars for the propagation of the imposture, committed the most destructive inroads, and reduced many nations to misery and despair. The duration of these inroads and conquests is computed from the death of Mahomet in 632, until 782, in the reign of the Empress Irene, and just before the accession of Haroun Alraschid to the caliphate, a term of five months or 150 days, reckoning each day for a year. But see under *Locusts*.

"Mede supposes, that there is an allusion in the word 'Abaddon' to the name of Obodas, the common name of the kings of that part of Arabia, from whence Mahomet came, as Pharaoh was the common name of the kings of Egypt, and Cæsar of the emperors of Rome—but the conjecture appears fanciful.

"Pococke derives it from the root *bad*, 'to perish.' The Arabians call the desert *Albaidas*, i. e. the place of destruction, whence Abaddon, as it were, the Angel of the Desert. And Mahomet brought the Saracens out of this quarter, being as Nicephorus says, 'an unknown nation, coming from an inaccessible wilderness.'"

From these samples our readers will see what they may expect from the book, which we cordially recommend to their attention.

Memoirs of the Life, Character, and Writings of Sir Matthew Hale, Knt. Lord Chief Justice of England. By J. B. Williams, Esq. LL.D. F.S.A. London: Jackson and Walford.

THE late Mr. Alexander Knox, in one of his letters to Mr. (afterwards Bishop) Jebb, referring to the seventeenth century, observes, "Two laymen of that time, may be set down as, in their lives, among the brightest examples of Christianity, that ever the church afforded: I mean JUDGE HALE and ROBERT BOYLE." This is not mere eulogy by a warm admirer, it is a statement of fact, given by a well-informed and faithful witness. Rarely has the world beheld such a combination of intellectual and moral eminence as in those extraordinary men. Though nearly a century and a half has passed since their translation to the assembly of the just made perfect, their names are revered in proportion as they are known, and promise to continue fragrant till the latest age.

Perhaps we have somewhat of the antiquary in our nature. Be it so or not, we confess our liking to be brought into contact with the worthies of that period. In the best sense of the word, "there were giants in the earth in those days." To what it must be ascribed we shall not now discuss, but it has often struck us as undeniable, that we moderns, however we may excel in polish, science, and bustle, are far from having, in due proportion, that majesty and power of mind and spirituality, which they possessed. Where, for example, in the ministry, are *our* Owens, and Ushers, and Howes, and Baxters? Or where, among laymen, are *our* Boyles and Hales?—men, whose souls for greatness might almost be compared to angel visitants. And who can wonder, that when their pyramid or mountain forms appear in the distance, a wish should

kindle to scale their heights, and acquaint ourselves with all that can be known respecting them.

Feeling thus, we have looked earnestly for the publication of this volume since it was first announced as preparing for the press. Our expectations were raised. We knew that *Memoirs of Hale*, written as they ought to be, would do honour to him who penned them. We also knew that Dr. Williams was equal to the task. We now have to congratulate him and the public that the work is done, and done worthily, both of the subject and of the author. The devout Lord Chief Justice of England stands before us in the book, as dignified, upright, graceful, and benign, as the beautiful portrait prefixed to it declares him to have been.

Alderley, in Gloucestershire, was the place, and 1609 the year, of Hale's birth. He received his early education under Puritanic care—a tolerable guarantee that his training would be hallowed and respectable. While at school he had the reputation of being an extraordinary proficient in learning, and before he was seventeen removed to Magdalen Hall, Oxford, where, however, he unhappily "became so enamoured of stage entertainments, as almost wholly to forsake his studies; the gravity of his deportment, for which he had been remarkable, was abandoned; a fondness for dress succeeded, and he delighted much in company. It is said, however, and it furnishes no slight encomium upon his education, that, although addicted to many youthful vanities, he preserved his purity and great probity of mind." Providence did not allow him to continue long in the snare. By the advice of an eminent counsel, who was engaged for him in a suit that involved part of

his estate, and who perceived in him indications of a clear intellect and solid judgment, he was induced to apply himself to legal studies. In November, 1629, he was admitted to Lincoln's Inn, "and, under the deepest impression of time already lost, he at once brought to bear upon his book, the whole energy of his powerful mind."

"His retreat from vain company was more gradual; not, in fact, till he was driven to it by a sad, though to him felicitous occurrence. Having joined some young men in a convivial party out of town, one of their number, notwithstanding all Mr. Hale's efforts to prevent it, indulged in wine to such a degree, as to become insensible; and, at length, apparently dead. Mr. Hale retired to another room; and having shut the door, prayed to Him 'who seeth in secret,' that his friend might be restored, and that the countenance given by himself to such excess might be pardoned. He vowed also against the indulgence in such companionship in future, and that he would not even drink a health. His friend recovered, and the vow was performed, occasionally to the inconvenience and reproach of its framer; for, in after days, when drinking the 'king's health' was deemed a distinguishing mark of loyalty, Mr. Hale was sometimes uncivilly treated because of his refusal to observe the ceremony."

"That change being now wrought which made virtuous attainments thenceforth the main objects of his desire and effort, he was well able to endure both the opposition and the scorn of men: his late associates were forsaken without regret; and he industriously divided his time between the sound occupations of piety, professional duties, and general science. So uniform was he in the former, as during six-and-thirty years not to have failed once in going to church on the Lord's-day; he made the observation when his attendance was first interrupted by an ague; and he reflected upon the circumstance with grateful acknowledgment for God's great goodness."—pp. 6, 7.

By 1640 he had acquired extensive practice and great reputation in his profession, and we find him beginning to take part in the affairs of those troublous times. He was engaged as counsel for

Strafford and for Laud; as well as upon various other judicial proceedings then occurring; but especially for King Charles I., upon whose trial, however, he was not suffered to appear, as the king refused submission to the court as competent to arraign him. Though his political bias was with the royalists, he took the "engagement" to the Parliament, and his transcendent abilities and moral worth were appreciated by all. "On the 25th day of January, 1653. Hale was, by writ, created a serjeant at law." In the close of the same year, at the installation of Cromwell, who "sought out men for places and not places for men," only one new judge was made, and that was Hale. After some hesitation he accepted the proffered dignity; but he refused the mourning sent to him upon the death of Oliver, and also the new commission offered him by Richard. At the Restoration, Clarendon sought him out and appointed him to a chief seat on the bench for the trial of the regicides. On this occasion he drew up a brief document, which will be read with no common interest, entitled, "*Reasons why I desire to be spared from any place of Public Employment.*" On the 7th of November, 1660, Hale was created Lord Chief Baron of England, and in May, 1671, succeeded Sir John Keyling, as Lord Chief Justice of the King's Bench.

We regret that we cannot enter more fully into the details of his career. They regard a portion of British history, that demands the close study of every patriot and every Christian. The present "Memoirs" are professedly founded on a Life of Hale, written by Bishop Burnet, "but the arrangement is entirely new, and the whole increased from the 'Notes' of

Baxter and Stephens, the Judge's own manuscripts, and every other accessible source." The work will, we are sure, be valued as nearly original. It contains five or six times more matter than the bishop's. Every part of it indicates great research and thinking *de novo*. Much judgment has been exercised in selecting topics for illustration. The number of references and notes subjoined or appended, evince how thoroughly every thing connected with the theme was examined. The author, while he understood Hale's excellencies, is not a servile panegyrist; he can criticise as well as praise; and, with an honesty not always found in writers of biography, acknowledges as faults what cannot be justified; witness his remark on some expressions that escaped Hale on the subject of justification. But we must give the reader a specimen or two of the volume. The following extract is taken from Sir Matthew Hale's original manuscripts, and comes, we presume, from the "unrivalled treasures" of his "rich and unique" private papers, to which Dr. Williams obtained access. The writer of the "Contemplations" will be at once recognized.

"Religion is a thing of a pure and excellent nature; a delicate and tender matter; and receives rather detriment and dishonour when politic tricks, and devices, and shufflings, are used in it, or for it, or by it. But of all religions in the world, the Christian religion is most profaned, when it is prostituted to secular ends, or made to dissemble with God or men for secular ends. It is religion that teacheth simplicity, integrity, sincerity, truth, innocence, plain dealing; that teacheth self denial, contempt of the world, humility; that teacheth to carry up all our thoughts, endeavours, and hopes, for a life after this; a religion that hath persecution rather than splendour and external equipage—the badge of it; a religion that, with the greatest indignation, disparageth and condemneth lying, dissimulation, hypocrisy, carnal

ends and covetousness, ambition, love of the world, or of the gains thereof. This the Author of this religion taught by the constant tenor of his example: this he left behind him as the tenor of his last will and testament,—the rule of his order. And, therefore, on the one hand, to pretend to propagate such a religion as this by frauds or tricks; or, on the other, to make this excellent religion to be a cloak and convoy to secular ends, is the highest injury that can be done to religion—to Christian religion; to Christ Jesus as the founder of it."—pp. 123, 4.

Manuscripts that contain such paragraphs are treasures indeed. The foregoing was intended to apply to Popery, but is capable of a much wider reference. We cannot resist transcribing the eloquent close of Dr. Williams's masterly account of Hale's genius, learning, and writings.

"His professional works, eminent alike for their precision of sentiment, their comprehensive learning, and their deep research, have, uniformly, associated him with the brightest luminaries; not excepting Coke himself, the mighty 'Colossus of our law;' and, so ably have they been characterised in the citations made, or referred to, as not only to account for the comparatively little space devoted to them in the present volume, but to render observations superfluous. A comparison, however, between the two great judges thus brought together, may not, unfairly, be attempted; and with that the account of the 'genius, learning, and writings' of Lord Hale, shall close.

"Coke, with all his greatness, and there can be no motive to diminish it, was merely a lawyer; 'the whole of his philosophy lay in the statutes;' his notions, consequently, in spite of his regard for 'the good education of youth,' were narrow and confined. Hale, equally sagacious, and equally profound, was a philosopher likewise; a man of general science, the advocate of 'industrious education;' and a very 'good divine.' Coke was not only subtle, but sometimes insolent, and even ferocious; as in the case of Raleigh, and the state-prisoners; and always politic. Hale, while capable of feeling intense indignation, discovered, almost invariably, consummate prudence, and self-control: nor was he ever so devoted to policy, as to yield his independence, or trifle with his honour. Coke wrote, and common-placed, with remarkable, if not infallible, accuracy. Hale discovered the same aptitude.

Coke, though using his eyes, and constantly accounting for things, with 'uncommon and singular reasons,' contented himself, with the preservation of what he found. Hale, on the other hand, deduced consequences, as well as ascertained principles, and impressed all his communications with his own mind. Coke, completely as he exhausted every subject, is utterly defective in order, and method. Hale, while every where evincing the same thoughtful comprehension, arranged with an accuracy bordering upon excess. Coke is invariably slovenly, abounding in quibbles, and quaintness, and pedantry; is often insipid; and never bold. Hale, if deficient in elegance, is uniformly energetic, seldom trite, makes no effort to shine, and uses a style at once masculine, lucid, and convincing. Coke, notwithstanding his laudable conduct in the House of Commons, and occasional opposition to the chief executive magistrate, leaned to the court, interfered with its intrigues, was among the highest prerogative lawyers, and used, as in the case of Essex and Southampton, the grossest adulation. The atmosphere of the court, Hale studiously avoided; he delighted in the shades of privacy; and not merely cherished a strong bias to the rights of the subject, but was even zealous against unlawful power; and, with the most unflinching firmness, pursued his own

straightforward course, with as little regard to frowns, as smiles.

"In many respects they were alike. Both were splendid examples of industry and attainments. Both rose, by gradual and meritorious stages, to the chief seat of justice. Both achieved wonderful objects, amidst continual cares, and weighty occupation. Both reasoned, and inferred, with an adroitness that is truly enviable. Both delighted to immerse themselves among ancient records, and the rarest manuscripts. Both drew copiously from them, and with equal fondness. The works of both are a vast mine of erudition; and, notwithstanding defects, chiefly incidental to their day, both will continue to be the beacons, and lights of all other lawyers."—pp. 323—326.

We tender our cordial thanks to our respected friend for his volume, and trust it will obtain the circulation it deserves, particularly among the members of his own profession. As far as our recommendation can influence, it will soon be in the hands of our readers. Would that we had an equally well executed "Memoir" of Boyle to place beside it.

NEW PUBLICATIONS, WITH SHORT NOTICES.

Puritan Farm; or, Old Ways kept up in New Times. By a Puritan Family.
18mo. pp. 130. London: Ward, 1835.

We are informed, in the preface to this small volume, that two or three of the papers which compose it were written for a magazine, as *reliefs* to more solid articles. On referring to the seventeen goodly octavos that now form one of the principal ornaments of our study, we discover not a few substantial articles, and among the side dishes, (the *reliefs*, as our worthy friend Non. Con. of Puritan Farm, calls them,) we have found two or three papers from Puritan Farm. Here we have them reprinted and associated with others of the same character, and one or two of a more

serious cast. It is gratifying to those who have the conduct of a periodical, to find that all its contributions are not ephemeral; and if the old worthy of St. John's Gate, with his high-toned orthodoxy and his multitudinous antiquitatiuncula, views with delight the three ponderous tomes of the *Selections*, and the two massive volumes of the *Projector*, the work of that literary Hercules, the late Alexander Chalmers, Esq., we may be allowed to indulge a little self-complacency, when we hear of reprints from our own miscellany—reprints which extend beyond a first, and even a second edition, and which may perhaps be read when every one who now contributes his MS. or MSS. to fill our

pages, shall long have ceased to hold the "pen of the ready writer." If our readers will turn to the first and second volumes of the Congregational Magazine, they will find, among some of the first communications, three or four papers from Puritan Farm, with the signature Non. Con. Between seventeen and eighteen years have rolled away since the first of those papers was sent; and thus more than half of the period allotted to a generation of our species has elapsed since our labours, and those of our predecessors in this work commenced. The times that have gone over us have been eventful. Reforms have taken place; and reforms are in progress; and such is now the power of popular opinion, that yet further reforms are with confidence anticipated. We have lived in changing times—and mutability in broader characters than even appears inscribed on all institutions of mere human origin. The cry is ever sounding in our ears, that *this* old foundation is shaking, and *that* ancient Establishment is in danger. Opposing interests are contending with each other; and even the very principles of government, civil and ecclesiastical, are brought to the test of Scripture and utility. The writer, therefore, of this little series of papers might well question, as he does in his preface, if they would not be found too *good-humoured* for the present crisis. We hope that their argumentative playfulness will serve to mollify the acerbity of controversy: and the graphic representation they give us of the temper and conduct of not a few non-conformists may convince our Episcopalian brethren that "endless division is" *not* "the essence of Dissent," and that the sum and substance of our religion does not consist in opposing the opinions and seeking to subvert the institutions of those who differ from us. But lying tales will still be told to willing ears; and in the high places of the land, where malignant calumnies are insinuated in the softest tones, the door is carefully closed against the intrusion of the satisfactory vindication. We cordially wish, though we only faintly hope, that the voice from Puritan Farm may be heard in our palaces, Royal and Episcopal, and that

those whose strong consciences "condemn and set at nought their brother," may be rendered more tenderly susceptible of the sin of bearing false witness.

We make room for one quotation. The scene is the farmer's sitting-room, the time the morning of the 5th of November, the subject the sermons preached by Bradbury, on the 5th of November. The farmer reads the 45th chapter of Isaiah.

"I was led at first to this chapter, as the lesson for the day, by our wife: 'The Prince of Orange,' (said she,) 'was the Cyrus of the Protestant captivity, when James the Second, was the Nebuchadnezzar of the Spiritual Babylon. The invitation of Britain sounded in his ears like a voice from heaven, assuring him, 'I will go before thee, and make the crooked places straight.' Even from Nimeguen, he appears to have seen an apocalyptic angel, standing with one foot on the bar of *Helvoet*, and the other upon the rock of *Torbay*, and crying with a loud voice, 'The time of the Stuarts shall be no longer!' 'For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: men of stature shall come over unto thee—they shall make supplication unto thee, saying, *Surely God is in thee!*' And did not twenty-four bishops and peers,—men of the first 'stature' in the kingdom, make 'supplication' to the Prince of Orange? And although James was his father-in-law, was he not borne out, in complying with the request of the nation, by that maxim of the King of kings, 'He that loveth father or mother more than me, is not worthy of me?' Thus Cyrus became to us the representative of William for this day; but with *understood limitations*, as our wife calls the clashing points between the two anointed deliverers: King William both knew and feared the God who anointed and 'girded him.' We are aware of his faults, and the Glencoe massacre especially, moderates our admiration: but then his measures led to the glorious, mild, and tolerant race of *Georges* and our own *WILLIAM* (bless him!)—a consummation in which we forget every thing but the 'great gain.'"

The Church in the Army. 12mo. pp. 331. Edinburgh: Waugh and Innes. 1835.

This is a work which, if we mistake not, will afford high and solid pleasure to every reader, whose mind is under

the hallowed influence of sacred things. To such, few scenes are more delightful than those which present to them a vivid exhibition of the renovating and transforming power of divine grace upon the human heart and character, and few recitals more gratifying and instructive than such as detail the workings of a mind in its gradual progress from the darkness and misery of sin to the light and the liberty of the sons of God. It is possible, indeed, for an ill-regulated mind to allow itself to acquire a very unwholesome influence from the frequent and indiscriminating perusal of such details. If the heart be not under a solemn impression of the importance of conversion, and if there be not a reverential recognition of the Divine agency in the work, the interest taken in such details may very easily degenerate into a mere morbid desire of excitement, or an anxiety to supply the cravings of a diseased sentimentalism. That among professing Christians persons of this character are to be found, we need not stop to point out; of their abundance no better evidence need be brought than the aridity with which certain highly-wrought and extravagant descriptions of religious emotion, and death-bed scenery have been purchased by the professedly religious portion of the community. But painful though the contemplation of such a state of mind in the case of many who might have known better than to give way to it, may be, it is not to be imagined, that the desire to mark the operations of the divine power, and the influences of sacred truth on the human mind, both in the commencement and throughout the whole course of Christian experience, is in itself otherwise than both justifiable and commendable. The man who, with a well-informed judgment, and in a chastened, reverential frame of mind yields to such a desire when the means of gratifying it are set before him, is availing himself of a most valuable opportunity of increasing his own knowledge, piety, and zeal, and of laying up stores of spiritual wisdom that shall be of immense importance to him in dealing with those who may ask his counsel in any case of spiritual emergency. The

Christian who has studied much the work of divine grace as exemplified in the actual experience of God's people, is vastly better qualified to be "a helper of others," than if he had mastered all the tomes of casuistry under which the shelves of many libraries groan.

To many of our readers the connexion between the above remarks and the volume we are now introducing to their notice may not be very apparent, inasmuch as there is nothing in the brief and somewhat *outré* title which it bears, to give them any intimation of its contents. When, however, we inform them, that it contains a series of striking and well-selected details of "The Triumphs of Divine Grace in the British Army and Navy," they will at once see that it offers for their consideration just such a book as a mind instinct with holy, humble, devout curiosity would delight to peruse. For our part, we know of no work of the kind in which there is more to commend and less to condemn. The long-tried wisdom and experience of the worthy Editor—the Rev. William Innes, of Edinburgh—furnish sufficient guarantee for the truth, the soberness, and the evangelical tendency of the narratives given; whilst the novelty of many of the details, the glowing energy of character which many of the individuals commemorated display, the brilliancy with which Christian graces are brought out amid circumstances in every respect adverse to spiritual excellence, and the freshness and *naïveté* with which the great majority of the narratives (proceeding, as they do, from the unhackneyed pens of eyewitnesses,) are written, give to the whole an animation of interest which cannot fail to make the volume extensively popular. Such certainly it deserves to be; for it has all that is faithful in nature in union with all that is beautiful and attractive in the work of grace.

The narratives are seventeen in number, besides an appendix and postscript, and a chapter containing some judicious remarks of a general and practical nature by the Editor. With the exception of a very few, all the narratives are now for the first

time published; they possess, of course, various degrees of merit and of interest, but there is not one which may not be profitably perused. Any attempt at analysis is, in the case of such a work, obviously out of the question; we shall, therefore, content ourselves with this notice, after strenuously recommending the work to the perusal of all our readers, especially to those of them who are in any way connected with the army or navy.

Pulpit Recollections; being Notes of Lectures on the Book of Jonah, delivered at St. James's Episcopal Chapel, Ryde. With a New Translation, by the Rev. R. Waldo Sibthorp, B.D., Minister of the Chapel, &c. Post 8vo. pp. 99. Seeley and Co., London, 1835. Second edition.

THIS is a plain, pious, practical, and searching exposition of the Prophet Jonah. So far as we have examined it, it appears to abound in evangelical reflections, and to be eminently calculated to aid the junior student of the Holy Scriptures. It is learned without parade, and elaborate without ostentation. We defer our remarks on it till its companion, on the Book of Amos, now preparing for publication, shall have reached us.

Religious Letters. By the eminently pious and learned Rev. Samuel Rutherford, Professor of Divinity, St. Andrew's. London: Tract Society, pp. 420.

"RUTHERFORD'S Letters," said Mr. Cecil, "is one of my classics," and we may add, that they will be so esteemed by all that love experimental religion. His style is most energetic, and his method of expression and illustration original and impressive. The present edition is only a reprint of "the most valuable letters," and we are happy that such a selection is now in the reach of Christians of every class.

Farmer Goodall and his Friend. 12mo. Seeley. pp. 155.

UNTIL the Corn Laws are finally settled, we fear the first chapter in this admirable book will be often realized. It commences by describing in a most accurate and touching manner the removal of a family from a farm where they had dwelt for forty years; the unsuspecting joys of the children, the

tears of the anxious mother, "are given to the life." They set off just before day-break, and reach their destination about sun-set. A worthy neighbouring farmer invites them to his house for the first night, and at prayer expounds to them the *faith* of Abraham in quitting his country. The following morning all hasten to the new farm, neighbour Jackson showing every possible kindness, but especially a strong desire to benefit their souls. He accompanies the stranger's team to the field, and under a tree at the end of the *butt*, implores the Divine blessing before the plough is launched into the ground. He repeats his visits, blends Christian instruction with Christian kindness, giving a spiritual improvement to many incidents, teaching Farmer Goodall to plough in faith, sow in hope, and reap in praise. There is a degree of sobriety and point in the comparisons beyond any thing we ever saw. The leading features of agricultural pursuits are a ladder on which the mind is made to ascend to the things unseen and eternal. The divinity of the book is also of the best kind, and though written by a Churchman, there are no sectarian remarks. Indeed, we are altogether pleased with the work, and we recommend it most cordially, especially for agricultural districts.

Heaven Unveiled; or Views of Immortal Life and Glory. By Joseph Freeman. 1 vol. 18mo. Westley and Davis.

A NEAT little volume on a most delightful theme. Its "views" of heaven are eight in number; and if not to be classed among the most original, elaborate, and finished drawings, yet are justly entitled to be regarded as correct, graphic, and interesting sketches of the celestial regions.

The author promises, if the present volume be favourably received, to publish another, on "Heaven Anticipated." We trust the author's expectations will be fully realized; and hope, before long, to learn, that his promise has been fulfilled.

A Pocket Exposition of the New Testament. By Thomas Keyworth. 2d edit. 1 vol. 18mo. Hamilton, Adams, and Co.

A COMPENDIOUS and portable exposi-

tion of the New Testament, arranged on a novel and ingenious plan.

The Testament, with its interesting and illustrative notes on the successive verses, is divided into 365 parts, so that it may be read through in the course of a year.

The principal verse in each section is singled out from the rest, either to be committed to memory or to be made the subject of separate reflection.

The exposition is preceded by 12 sketches, maps, ground-plans, tables, &c. illustrative of the New Testament history, chronology, geography, and customs.

We cordially recommend this pocket expositor to all our readers to whom economy in time, labour, and money is indispensable, and who are desirous of understanding the true meaning of this portion of the sacred oracles.

London in May; or, Anthony Hoskins' Account of some of the principal benevolent Institutions of London. By the Author of Allan Gilbert's last Birthday. 1 vol. 18mo. Ward and Co.

UNCLE HOSKINS is induced for the first time to visit London, with the express design of attending the anniversaries of the great Societies which are held in the months of May and June.

On his return home, he relates, in several conversations with his nephews, the wonders he saw in the Metropolis, and describes with great simplicity and accuracy, the objects, resources, and success of the Bible, Missionary, and other societies.

To such young persons as reside in the country, and who have but little opportunity of becoming acquainted with the object and operations of Christian benevolence, Uncle Hoskins' dialogues may prove both interesting and instructive, and as such we recommend them to our youthful readers.

The Way to be Happy. Addressed to the Young. By Mrs. L. H. Sigourney. 1 vol. 18mo. Ward and Co.

ANOTHER of Ward's excellent American reprints; containing important ad-

vice in simple language, and illustrated by numerous anecdotes adapted to the capacities of youth in its earlier stages.

Directions for weak Christians, and the Character of a confirmed Christian. By Richard Baxter. In two Parts. With a Preface, by the Rev. H. J. Sperling, M.A. 12mo. pp. 348. Holdsworth and Ball.

A VERY neat edition of one of Baxter's best practical works, that has been too long allowed to remain out of print.

A Narrative of the Sufferings and Martyrdom of Mr. Robert Glover, of Mancetter, a Protestant Gentleman, burnt at Coventry, A. D. 1555; and of Mrs. Lewis, of the same place, a Lady, burnt at Lichfield, A. D. 1557, &c. By Rev. B. Richings, A.M. Vicar of Mancetter, Warwickshire. 1 vol. 12mo. Seeleys.

AN affecting narrative, compiled from Fox's Book of Martyrs, Bradford's Letters, &c. and published on occasion of two tablets having been recently erected to the memory of these distinguished martyrs in Mancetter Church.

The worthy Vicar appears, by his preface, to anticipate the reviviscence of popery in this country, and the "putting down of the Protestant constitution." This republication is designed as well to strengthen and animate the martyrs of the present and coming generations, as to perpetuate the remembrance of those who suffered so nobly in the past.

We trust the Vicar's fears will prove unfounded, and that he will live to witness the growth and extension of Protestantism in England and Ireland, and throughout the continent of Europe.

The progress of events appears to indicate that the reign of the Man of Sin is about to close; that every "Antichrist" will shortly disappear from the earth, and that Christ himself, in all the splendour and glory of his mediatorial character, and in the power and majesty of truth, will ere long reign in the hearts of a subjugated and redeemed world.

The Wages of Incendiarism. A Narrative founded on fact. By a Clergyman. 18mo. stiff covers. Seeleys.

THIS affecting tract contains the history and death of three incendiaries in the county of Norfolk.

The first, a young man religiously educated, but subsequently corrupted by infidelity, instigated by revenge, set fire to his employer's corn-stacks. He was detected by means of a few leaves which he had torn from his Bible to light the flames. Only a part was consumed, the remainder was found, and corresponding to the book which was found in his possession, he was arrested and was duly tried, condemned, and executed without any sign of contrition or sorrow for his crime.

The second escaped the hands of the executioner, but experienced a most agonizing and horrible death, by means of a burning rafter falling on his arm, at the fire, which he had himself kindled, but which, to avoid suspicion, he was attempting to extinguish.

The third was an old man. He ignited his neighbour's property. The fire extended to a cottage in which his daughter, son-in-law, and grandchild resided, and who were all destroyed by means of that very fire. The old man was seized with horror at the spectacle, and after a few days, died, confessing the deed, and suffering the most excruciating torments of soul, which a being on this side perdition could possibly endure.

"Be sure your sin will find you out."

Art in Nature and Science anticipated.

By Rev. Charles Williams, Salisbury. 1 vol. 12mo. pp. 320. Westley and Davis. The Vegetable World. By the same Author.

WE owe an apology to Mr. Williams for having so long delayed to notice these two very interesting and instructive publications. We are glad to learn, however, that their intrinsic merits are so justly appreciated as to require successive editions, *maugre* our critical remissness.

"Art in Nature" has reached its third edition, and "The Vegetable

World" its second; and we hesitate not to express our opinion and our hope that they are destined to pass through many more, before the public will be satisfied. Recommendation is now superfluous, public approbation being a better test of merit than mere editorial applause. It may suffice to say, therefore, that "Art in Nature," &c. is designed to exhibit and explain those facts in natural history, which not only illustrate the wisdom and skill of the "Great Architect," but which evidently suggested to the "Lord of the Creation" many of his earliest attempts in "Science and in Art." The volume on the "Vegetable World" is devoted to an exhibition of the principal facts and wonders connected with the productions of the garden, the field, and the forest.

These various phenomena are embodied and illustrated in elegant and sprightly conversations, among the juvenile members of the Elwood family and their affectionate and intelligent parents, and are well calculated, not only to interest and delight the youthful readers, but also to excite a spirit of enquiry among them respecting the numberless other facts connected with natural history.

LITERARY INTELLIGENCE.

WORKS AT PRESS, OR IN PROGRESS.

A new edition of Matthew Henry's Exposition of the Old and New Testaments, three vols. imperial 8vo. cloth boards; also Part I. of the same work, to be completed in forty-five parts. A new part will issue from the press every alternate week till complete.

In the course of this month, the Book of the Denominations, or the Churches and Sects of Christendom, in the Nineteenth Century.

In one vol. 12mo. a Memoir of the late Mrs. Ellis, wife of the Rev. William Ellis, formerly Missionary to the Society and Sandwich Islands, and Foreign Secretary of the London Missionary Society.

Remarks on Dr. Hancock's Defence of the Doctrines of Immediate Revelation and Universal and Saving Light; together with Observations on a Pamphlet entitled, "On Mutual Toleration, and the ultimate Test of Truth; in Letters to a Member of the Society of Friends." By Alfred Wemyss.

Colnaghi and Co. Cockspur Street, will publish in the course of the present month, the Portrait of Gutzlaff, in the dress of a Fokien Sailor, after the interesting picture, painted at Canton, by G. Chinnery, Esq. now exhibiting at the Royal Academy. Engraved by R. Lane, Esq. A.R.A.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

THE CONGREGATIONAL UNION OF IRELAND.

We invite the attention of the Congregational Churches of England to the following address, and trust, that it will excite their co-operation and their prayers.

"No object has higher claims on the prayers and efforts of Christians than the prosperity of the kingdom of Christ. Devotedness to our Lord himself and concern for the salvation of men always demand for it our zealous attention. But if ever there was a period when indifference to this object implied peculiar dereliction of principle, it is the present crisis; for heaven and hell appear to be now engaged in the combat which shall decide the lordship of the world. And if any country may challenge peculiar regard as more than others involving the honour of the Gospel in its affairs and destiny, Ireland is that country; for *here*, more than elsewhere, Anti-christianism has firm footing and shows a daring front; *here* schemes of carnal policy for making a nation good and great have signally failed; *here* the piety of the Bible has gone forth, in its own simplicity and in the strength of God, as a stripling against a giant; and *here* remains to be achieved, and we trust will not be long delayed, one of the most illustrious victories of our faith.

"For this object the ministers and churches of the Congregational or Independent denomination in Ireland have formed themselves into an association called, 'The Congregational Union of Ireland.'

"While maintaining, as taught in the Word of God, the right and duty of each church to administer his laws within itself, apart from all foreign human jurisdiction, their views require a full and cordial recognition of the fellowship which exists among the churches as 'one in Christ Jesus.' Knowing the benefits of Christian intercourse, which they conceive their

plan of ecclesiastical order eminently fitted to secure, they calculate that affection, sympathy, and efficiency will be increased throughout the body in proportion as facilities exist for communication. Matters sometimes arise which render desirable for the churches a medium of combined action. Particularly the sending forth and support of missionaries to preach and teach the glorious gospel of the blessed God in the country, which they regard as the duty of every church in proportion to its ability, can often be better sustained by a junction of means and superintendence. Their brethren in England, Wales, and Scotland, and other bodies of professing Christians, have similar organizations; and the Congregationalists of Ireland feel it due to themselves, their principles, and their country, to take all the advantages which union gives for edification and usefulness. Their designs are not *political*, except so far as 'righteousness exalteth a nation;' for they have learned, that Christ's 'kingdom is not of this world.' Their designs are not *sectarian*, if by the term be signified the establishment of a ritual without the power of godliness; for they believe that the spirit of sectarianism is the bane of piety. Their wish is to call forth all the resources of the body in holding forth the Word of life for the conversion of men and the good of the land. And though they frankly avow their conviction that their principles of church polity are those prescribed in the New Testament, and are especially suited to promote 'the faith of God's elect' in Ireland, they are prepared to co-operate, as usual, in labours of love with Christians of other denominations, and trust they will be excelled by none in 'endeavouring to keep the unity of the Spirit in the bond of peace.'

"In fulfilling these intentions, meetings for religious conference and worship, among ministers and delegates from churches, are held from

time to time in various places according to appointment, and the brethren have often found those opportunities to be seasons of hallowed refreshing from the presence of God. Small publications, explanatory of faith and duty, or directly bearing upon growth in grace, have been circulated. Missionaries have been employed at different periods, and two are at present engaged, one in the North and the other in the South, labouring to diffuse the doctrine of salvation among people otherwise perishing for lack of knowledge. Were the funds of the Union adequate, its last-named endeavours would be greatly extended.

"Of course the first appeal for cordial and effective aid in the work is to the churches included in the Union, with their bishops and deacons, all of whom it is hoped will forthwith take measures for becoming steady and devoted coadjutors in the work. Though our numbers are few, He who wrought deliverance for Israel by Gideon's three hundred men, and hath said, 'Fear not, thou worm of Jacob, thou shalt thresh the mountains, and beat them small, and make the hills as chaff,' may make our little band the instrument of great glory to himself, and may employ our weakness to crush the power of his foes. Though our means are scanty, He who multiplied the widow's oil and meal can multiply our resources, and 'make all grace abound toward us, that we always, having all-sufficiency in all things, may abound to every good work.' 'There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and yet tendeth to poverty.' The experience of all who have tried it, whether ministers, churches, or private individuals, proves that hearty devotedness in faith to further the Gospel is followed by an increase of spiritual and often of temporal good; while lukewarmness and parsimony towards the cause of God, under whatever pretence indulged, entail want, discomfort, and dishonour. Who can tell but that the opportunity now offered may be the ordained means of making the little one become a thousand and the small one a strong nation?"

"To their brethren of the same denomination with themselves in Great Britain, the Congregationalists of Ireland refer with confidence for countenance to this undertaking. None will question that our country ought to share largely in their attention as patriots and as Christians. The spread of New Testament religion here must be, in their regard, second only to its increase in England, Wales, or Scotland. As members of the same body, they will identify our interests with their own, and we doubt not that when the appeal is made it will not be met with merely 'be ye warmed and be ye filled,' but with prompt and cheerful bounty.

"Nor, it is believed, will persons who walk not with us in ecclesiastical polity, yet hold in common with ourselves the faith once delivered to the saints, refuse their 'God-speed' to our endeavours. If the present circumstances of the country call for every exertion to uphold and further genuine Protestantism and the Gospel, the Congregational Union of Ireland invites assistance for the purpose. The country affords scope for Christian labour many-fold beyond what is yet applied. Eight millions of people within its shores are hastening to their final account. The agency against the truth is wide-spread and vigilant; every attempt to uphold and advance it should be hailed with pleasure by its friends.

"Subscriptions and donations will be received by the Treasurer, Secretary, and Members of the Committee. Should any one prefer contributing specially for Missionary purposes, sums given with an intimation to that effect will be applied accordingly.

"C. MEARES, *Treasurer.*

"W. URWICK, *Secretary.*

"*Dublin, July, 1835.*"

DUBLIN THEOLOGICAL INSTITUTION.

We have received the Third Annual Report of this useful Theological Seminary, from which we select the following passages.

"Encouraged by substantial demonstrations of this cordial approval of their undertaking, the Committee have been led, in the course of the

past year to receive as Students into their Institution, two additional young men, who have undergone a careful examination, whose piety has been well attested, and whose gifts appear promising. This accession makes the number of Intern Students five.

"The three young men who have been pursuing their studies through the entire year have had the advantage of the Rev. Dr. Urwick's valuable and gratuitous services as their instructor in Theology, Biblical Criticism, and Ecclesiastical History. With the Rev. W. Haweis Cooper, in whose family they reside, they have been engaged in studying the Greek and Hebrew Scriptures, the Greek and Latin Classics, Sacred and Profane Chronology, and the Elements of Mental Philosophy. Mr. Owen Connellan, of the Royal Irish Academy, has continued his instructions in the Irish language. The Committee learn that the Students give full satisfaction to their teachers, by their constant attendance at lectures, their desire for information, and their commendable diligence in study. Their progress through the year is considered as good as could reasonably be expected from those who have so many important branches of study to attend to, which must be pursued all together, and for the attainment of which there is allowed of necessity so limited a time. The Committee have likewise received the most satisfactory statements of the steady and consistent deportment of their young friends as members of a Christian family.

"Of those who have been Extern Students, three have been already received into the Institution, since its commencement. A small class still attends on the instructions of the resident Tutor one evening in every week. Various circumstances, however, render it impossible that the Committee should be responsible with reference to those who avail themselves of such opportunities of instruction; which yet they notice as having constituted a part of their original plan, and as affording preparatory or probationary assistance to some whom they may afterwards be called upon more fully to examine and acknowledge.

N. S. NO. 128.

"With respect to the Irish language, the Committee feel growingly persuaded of its importance as a branch of ministerial preparation. While they trust that the young men under their care will pursue it as Students for the Christian Ministry in Ireland, with an avidity and application that will enable them to *preach* in the native tongue; yet even should they not become qualified to do more than to *converse* in it with a passing stranger, to superintend the labours of *Irish* readers, or to read themselves the *Irish* Scriptures, the Committee will not consider the time spent in the study lost; nor regard this as the least important of their academical arrangements."

ANNUAL EXAMINATION AT HOMERTON COLLEGE.

The annual examination of the Students at Homerton College, took place on Tuesday, the 23d of June, and the two following days, on the last of which was held the Annual General Meeting of the Society, when the Rev. G. Browne presided.

On Tuesday, the exercises were on the Old Testament in Hebrew, and the New Testament in Greek, concerning which the following report was given:

"We, the undersigned, having examined the Students in Hebrew, and in the Greek Testament, this day, desire to express the great satisfaction we have experienced in hearing them translate the portions of Scripture to which their attention was directed, and in observing the replies which they made to the several questions which were proposed to them. We think the result of this examination equally creditable to the students themselves and to their respected instructors.

"F. BIALLOBLOTZKY.

"JOHN YOUNG.

"JOHN HOPFUS."

With respect to the engagements of the next day, the subjoined Report of the examiners was given.

"Having devoted some hours of the forenoon and afternoon of this day to the examination of the students in the Greek and Latin Classics, and the Mathematics, we can, with the fullest satisfaction, report our conviction that

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the best attention has been given to the business of the session, as also that that attention has been most judiciously directed.

"The senior class professed the *Philoctetes* of Sophocles, in Greek, and in Latin, the first book of Horace's *Odes*, and the first book of Cicero's *de natura Deorum*. The junior class had prepared in Greek, the second book of the *Anabasis*, and in Latin, a large portion of Cicero's *Letters*, with several of Ovid's *Epistles*, and portions of the *Fasti*. From these passages were chosen, at the option of the examiners, and questions, historical, geographical, and grammatical, were put, which were correctly, and for the most part, promptly answered.

"In Geometry, two or three of the students were examined in the first six and the eleventh and twelfth books of Euclid, and in Algebra as far as quadratic equations; and several of the junior students were examined in the first four books of Euclid, and in simple equations.

"As the result of the whole, we beg to offer our decided testimony to the diligence and attainments of the past year.

"T. R. BARKER.

"JOHN ANDREWS."

On the following day, the students were examined in Divinity, before the General Meeting of the Society. Two Essays were delivered by Mr. Andrew Curr Wright and Mr. Samuel England, which afforded full evidence of the excellent manner in which the studies in this department had been conducted. One of these Essays was on "The Adaptation of the Gospel to the Moral Condition of Man;" and the other on "The best Method of rendering the Advantages of Modern Biblical Criticism available for Purposes of General Instruction." After the delivery of which the students were examined on subjects which had been the theme of the Divinity lectures during the year. Entire satisfaction was expressed with the evidences of talent and attainment evinced by the students; and prayer was made, that the influence of the Divine Spirit might rest on all connected with this ancient and valuable Institution.

HIGHBURY COLLEGE.

The annual examination of the students was held at the College on June 30th and July 1st. On the former day, Professor Hoppus was called to the chair, when the several classes were questioned in the Latin and Greek authors, to which their attention had been directed during the session. Passages were read from Ovid, Horace, Cicero, Herodotus, Sophocles, and Demosthenes.

On the second day, Dr. Roas, of Kidderminster, was invited to take the chair, and the examination proceeded in Rhetoric, Logic, Hebrew, Syriac, and Divinity. In Hebrew, extracts were read from Genesis, Ecclesiastes, and the Proverbs; and in Syriac, from the Acts of the Apostles.

On the evening of July 1st, the Annual Meeting of the subscribers was held at Craven Chapel. After an able and impressive address from the Rev. J. Leifchild, the Treasurer took the chair, and Dr. Henderson read the report of the proceedings of the past year. The meeting was addressed by the Rev. Messrs. Leifchild, Jukes, Woodwark, and Halley. We were much gratified on hearing that the collection after the address amounted to more than £50, though we announce with regret the Society is still £500 in arrear. It appears from the Report, that a circular, occasioned by the defalcation in the funds of the Society, has been forwarded to such Ministers as have been educated under its patronage. We trust this appeal to those on whom the Society has the most powerful claims, will be met by their immediate and zealous co-operation.

ANNIVERSARY AT BLACKBURN ACADEMY.

The Annual Meeting of this Institution was held at Blackburn on the 17th and 18th of June. The Committee of examination commenced their important labours on the afternoon of the former day, and continued them by adjournment on the morning of the day subsequent. On the evening of the 17th, the Rev. R. Slate, of Preston, delivered in Chapel Street Chapel a solemn and impressive ad-

dress, on the nature, necessity, and advantages of pastoral visiting.

On Thursday morning, at ten o'clock, the General Committee met to transact the usual business of the Institution, Thomas Harbottle, Esq., of Manchester, in the chair. In due course the Committee of Examination presented their Report, of which the following is the substance:

"The Committee of Examination have great pleasure in presenting their Report to the General Committee. In the Classical department, considerable portions of the Odes and Epistles of Horace, of the Satires of Persius, the whole of Cicero's Oration pro Milo, and parts of Homer, Herodotus, and Thucydides were professed: and the Committee heard readings selected by the Chairman, acting on his own discretion, from the fifth Epistle of Horace; the second Satire of Persius; the first book of Homer's Iliad; the events following the capture of Sardis, by Herodotus; and the description of the plague, by Thucydides.

"In Hebrew, the first three chapters of Genesis, the first five chapters of 1 Samuel, and in Chaldee the second chapter of Daniel were professed; and there were read portions from 1 Sam. ii. and Dan. ii. Throughout the whole of the examination, as strict and close attention was paid to the principles and structure of the languages as circumstances would permit.

"In the Mathematics, from the professions made out of the second, third, fourth, and sixth books of Euclid, only two problems could be attended to—the one from the second, the other from the fourth book; while the want of time compelled them to omit altogether both Algebra and Natural Philosophy.

"At the adjourned meeting on Thursday morning, the Committee proceeded with the Theological course. The subject was Rom. iii. 19 and 20. The questions proposed by the Theological Tutor led the students to present a critical, exegetical, and practical view of this important part of Paul's reasonings. Essays, illustrative of the connexion between divine and human agency in the conversion of a sinner, were then read, and were generally characterised by powerful

thought, accurate discrimination, and unequivocal attachment to evangelical truth. In all these departments your Committee have received great satisfaction from the attainments of the students, and are decidedly of opinion, that on no former examination have those in the Institution reflected more honour upon themselves and their tutors.

"Signed on behalf of the Committee,
"D. T. CARNSON."

Honourable testimonials were voted to two students who have finished their studies, and are now leaving the Institution; four other students were cordially admitted on the usual term of probation. The Treasurer gave a most encouraging report of the financial department, and declared it as his opinion, that if need were, the Institution might not hesitate to enlarge its numbers beyond former precedent. The friends of the Institution retired from the meeting, thanking God and taking courage.

NEW CHAPEL, DONEGAL, IRELAND.

On Lord's Day, June 21, a very neat place of worship, capable of accommodating about 200 persons, was opened in the town of Donegal. Two sermons were preached on the occasion by the Rev. W. Urwick, D.D., of Dublin. Donegal was occupied some years ago as a station by the late Rev. F. Gilbert, during his missionary labours in the north-west of Ireland, under the Irish Evangelical Society. It is not two years since our valued brother, the Rev. Samuel Shaw, visited the town as an agent of the same Society. There was then no Congregational Church nor Sunday School. By the blessing of God on his ministry a congregation was gathered, and a church formed, now consisting of twenty members. So soon as a few friends attached themselves to his preaching, he commenced a Sunday School, by which circumstance others were moved to go and do likewise, so that there is at present a Sunday School Union, including several schools. Besides his pastoral duties in Donegal, our brother has ten outposts, at which he preaches more or less frequently, including the large

towns of Ballyshannon to the south, and Strabane to the north, on the line from Sligo to Londonderry. Excepting a grant from the Irish Evangelical Society, no aid to this erection has, it is believed, been received from England. There is still due upon it about £100; and if any friends are disposed to aid this interesting infant cause, their contributions will be thankfully received.

ORDINATIONS.

On Wednesday, April 29th, the Rev. Joseph Rablah was ordained to the pastoral office over the Church of Christ, of the congregational faith and order, at Providence Chapel, Rugeley, Staffordshire. The Rev. H. Salt, of Erdington, commenced the services by reading the Scriptures and prayer; the Rev. J. Cooper, of Armitage, delivered the introductory discourse, on the Nature of a Gospel Church, and asked the usual questions; the Rev. R. W. Newland, of Hanley, offered the ordination prayer; and the Rev. J. P. Smith, D.D. LL.D., of Homerston, addressed the charge to the Minister. In the evening, the Rev. S. Jackson, of Walsall, preached to the people. The Rev. Messrs. Shaw, Greenway, Jones, and other Ministers took part in the devotional engagements.

On Tuesday, May 5, in compliance with an unanimous invitation, the Rev. John Theodore Barker, of Highbury College, (grandson of the late Rev. Theodore Barker, of Deptford), was ordained to the pastoral office over the Independent church and congregation at Wells, Norfolk. The Rev. R. Fairbrother, of Denham, commenced the service by reading and prayer. The Rev. John Alexander, of Norwich, delivered the introductory discourse, showing the nature of a Christian church, and asked the usual questions; the Rev. R. Drane, of Guestwick, offered up the ordination prayer; the Rev. Dr. E. Henderson, Theological Tutor of Highbury College, gave a very impressive charge; and the Rev. John Innes, of Norwich, preached in the evening a truly faithful sermon to the people; the Rev. Messrs. Kidgill, of Walsingham, engaged in the other devotional parts of the service.

That day twelvemonth the late beloved pastor of this congregation was suddenly called from his labours to his eternal rest, which was unknown to the individual who fixed the day for the ordination of his successor. The congregations were large, and this remarkable and impressive coincidence threw an *additional* solemnity over the peculiarly interesting services of the day, and produced a feeling which will be lustingly remembered.

On Wednesday, June 17th, Mr. David Dyer was ordained, in the Independent Chapel, Wandsworth, Surrey, to the office of the Christian ministry, with a view to its exercise in Canada. The Rev. T. Jackson, of Stockwell, commenced the service by reading the Scriptures and prayer; the Rev. J. Blackburn, of Claremont Chapel, delivered an interesting address on the claims of Canada on the sympathy and prayers of British Christians; the Rev. E. Miller, of Putney, proposed the usual questions, and received the confession of faith; the ordination prayer was offered by the Rev. A. Tidman, of the Barbican Chapel; the Rev. G. Collison, of Hackney, gave the charge, which was peculiarly impressive, founded on 2 Peter i. 12; the Rev. J. E. Richards, the minister of the chapel, closed the service with prayer.

Mr. Dyer is patronised and assisted by the Directors of the London Missionary Society, and the prayers of the churches of Britain are earnestly requested for the divine blessing to attend his labours in that interesting and necessitous colony.

On Wednesday, June 24th, 1835, the Rev. Thomas Kennerley, late of the Theological Institution, Newport Pagnel, was ordained Pastor over the Congregational Church assembling in High Street Chapel, Burton-upon-Trent, Staffordshire.

The Rev. James Gawthorne, of Derby, delivered the introductory discourse; the Rev. Joshua Shaw, of Tutbury, asked the usual questions, and received the confession of faith; the Rev. J. A. James, of Birmingham, offered up the ordination prayer, accompanied with imposition of hands; the Rev. Thomas Lewis, of Islington, delivered the charge to the

Minister, from 2 Timothy iv. 5; and the Rev. John Sibree, of Coventry, addressed the people from Philip-
pians ii. 29. The Rev. J. A. James preached in the evening from Jeremiah
xxiii. 29. The Rev. Messrs. Cooper,
of Armitage; Roaf, of Wolverhampton;
Cooke, of Uttoxeter; Salt, of
Erdington; Tait, of Ashby-de-la-
Zouch; Parry, of Lichfield; and Rab-
lah, of Rugeley, took part in the
devotional exercises. The whole of
the services were extremely solemn,
impressive, and appropriate; and the
presence of the great Master of assem-
blies appeared to be realized and
enjoyed by the numerous auditory
present on this interesting and im-
portant occasion.

REMOVALS.

Our readers will be pleased to learn,
that the Rev. Noble Shepperd has re-

moved from Newry to Sligo, to take
the pastoral charge of the church in
the latter town. The call given to him
was unanimous; and we doubt not
that the cause in that important sphere
will soon revive and flourish under his
ministry. May his place in Newry be
soon supplied.

The Rev. Thos. W. Jenkyns, the
author of an able volume on the Ex-
tent of the Atonement, has resigned
his charge at Oswestry, and accepted
the care of the church at Stafford.

The Rev. W. H. Dorman having re-
signed his charge at Stafford, and ac-
cepted a call from the congregation
assembling at Islington Chapel, com-
menced his services there on the 26th
Ult.

The Rev. Sam. Blair, late of South
Shields, has become the Pastor of the
church at Wilsden, near Bradford.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL STATISTICS OF LOWER CANADA.

By the census of 1831, the population
of Lower Canada was 511,000.—Of these,
more than 400,000 were Catholics: con-
sequently the state, organization, and re-
sources of this church, claim our especial
attention.

There are at present two Catholic
bishops in the province, the Bishop of
Quebec, who resides at Quebec, and the
Bishop of Telmease, whose residence is at
Montreal. Their dioceses comprise the
whole of Lower Canada. The number
of Catholic clergy in the province is
about 150.

The greater part of the French Ca-
tholics, totally unable to read, cannot gain
any knowledge of religion except by oral
instruction, and being very superstitious,
will listen to no religious instruction, ex-
cept from their priests. Taught to be-
lieve that inevitable damnation awaits all
heretics, and that all Protestants are heret-
ics, they shrink with horror from heretical
influence on the subject of religion. The
Catholic priests and the Catholic religion
there, in this country, have had the best
possible opportunity for developing the
legitimate tendency of their doctrines
and ceremonies. What has been their
tendency?

As one mode of arguing the tendency

of popery, let us compare the present
state of Lower Canada and New England.
This comparison will show that some
cause of tremendous and fearful power
has been at work, to depress the French
Catholic population of this country.
Canada was settled nearly at the same time
with New England, and drew its Colo-
nists from a country inferior to none ex-
cept England in civilization, arts and
enterprise. Canada, in its mighty rivers
and fertile soil, possesses commercial and
agricultural capabilities fully equal, if not
superior, to those of New England. Both
colonies, too, were originally under the
influence of the clergy. No Protestant
country was ever more swayed by its
ecclesiastical members, than was New
England, for the first 150 or 200 years of
its existence. In Canada the influence
of popish priests has always been exten-
sive and powerful. They grew up side
by side. If ever, therefore, there was an
experimentum crucis, to determine the le-
gitimate and diverse influences which re-
sult, from pure popery and pure protes-
tantism, here was one.

Now mark the difference—New En-
gland grew and improved; schools and
colleges sprang up in the forest; its
population increased with a rapidity
which almost defied calculation. From
her bosoms she has sent out swarms of
industrious settlers to the south and west.

It was the spirit of New England, infused into the whole nation which has made America a nation of enterprise, intelligence and piety. Traverse the cities and towns of New England, you find the most prominent and splendid indications of prosperity, industry, activity and power. The cities rival their European compeers in commerce, wealth, and advancement. In the country villages, the appearance of the fields, the cattle, and the farm houses, manifest a high degree of taste, judicious management, and comfort, approaching to luxury. In every town, even the most obscure, several schools are maintained nearly all the year, and so generally is education diffused, that an adult, born and bred in New England, who cannot read and write, is almost a prodigy.

In every nook and corner, where a water privilege is found, there springs up a manufactory, built and managed by native artists, creating wealth and beauty in some of the most barren townships. The whole character of the population is that of acuteness, activity, and intelligence. Colleges of every grade, almost literally swarm in every part of the country. Now observe, it is the influence of an Evangelical Protestant Clergy which lies at the root of New England character, enterprise, and knowledge. They founded her colleges, and educated her sons, and used the power which their piety and education gave them, to elevate, to enlighten, and to free.

Look at the contrast presented by the sister colony. Canada has advanced but slowly in population, having increased only 500,000 in 200 years.—It must be recollected, that she has never been subject like New England to a drain from emigration, but has retained all her sons in her own bosom. She has no manufactures, except a few of the articles of most ordinary necessity. Lately, schools are established in the country parishes, under the authority of a recent Act of Parliament; but at present in the Catholic portions of the province, they are few in number, and miserably low in point of character. Until recently it was almost true, that there were no schools for the common people of the French Canadians, out of the cities of Montreal and Quebec, and gentlemen of long and extensive acquaintance in Lower Canada, have repeatedly assured me, that *not one* in twenty of the French Canadians could read and write.

In the country parts, the state of the farms, the farm houses, and their agricultural instruments and modes of husbandry,

all betray a people without enterprise and skill, whose ambition, whose intelligence, whose thrift, have been kept down by some cruel and enormous pressure.

Now what is that incubus, which has thus, vampire like, destroyed the energies of this people? Certainly it is not the government. We must seek for some cause, powerful as the most crushing despotism, and pervading and penetrating as the most subtle superstition.

All these results are to be traced to the degrading ignorance in which the French Canadian population are kept, and that ignorance is to be traced to the melancholy influence which the priests have exerted over them.

Very soon after the cession of this country to the English Government in 1763, and the consequent influx of a protestant population, efforts were made to introduce the religious establishment of the parent state.

At present the Episcopal Church is more numerous than any other denomination. The two Canadas compose one diocese, under the ecclesiastical jurisdiction of "*The Honourable and Right Rev. Charles J. Stuart, D.D. Lord Bishop of Quebec.*" The number of Episcopal clergy in the province is twenty-eight.

The Bishop of Quebec is, *ex-officio*, "member of His Majesty's Honourable Executive and Legislative Councils."

The constitution of Lower Canada, enacted by the Parliament of Great Britain, is a mere copy of the government of the parent state. The Governor is the representative of his Majesty; the Executive Council is a body, exercising functions analogous to those of the "Cabinet" at home. The Legislative Council constitutes the Upper House, similar to the House of Lords in the Imperial Parliament. As the prelates of the mother country are members of the House, so, in order to maintain the resemblance, the Bishop of Lower Canada must hold a seat in the analogous department of the Provincial Government. He is thus called upon to exercise the three functions of Privy Councillor, Legislator, and Bishop.

The clergy are not elected by the congregation to whom they minister.—When a parish becomes destitute the Bishop selects and appoints the individual to fill the vacancy. His power is absolute; the congregation have no legal voice in the election. No doubt the Bishop would listen to the representations of the people, if they strongly remonstrated against any nomination to a vacant church, and would give all that weight to the ex-

pression of their feelings, which, in his opinion, was due; still, with him lies the ultimate power of appointment, he may receive or disregard all remonstrances.

The Clergy have been supported by Government.—They are nominally Missionaries of the "Society for Propagating the Gospel in Foreign Parts." But that Society receives an annual grant from the Imperial Parliament, and with the funds thus obtained have been enabled to extend support to a large number of Episcopal clergymen in the Canadas. The allowance given to each was £200 sterling, nearly equal to 1000 dollars.

By a late circular of the Bishop of Quebec, however, it appears that the present Minister intends to withdraw this allowance to the Society just named. When this is done, the Episcopal clergy of the province must rely, in part at least, on their own congregations for their support.

The whole number of Wesleyan clergymen in the province is but nine. They are all, as appears from a report of the "Wesleyan Methodist Missionary Society, for the year 1830, missionaries of that Society, appointed and supported by that body. The whole number of Methodists "in society" in Lower Canada was, at the time of that report, 1560, and the whole number attached to Methodist congregations was 7019.

Methodist congregations do not elect their own Pastors. The Wesleyan Missionary Society sends a certain number of ministers to the province. The missionaries thus sent out, constitute the conference of Lower Canada. The conference assembles annually, and by that body is each clergyman assigned to the congregation or district where he is to minister. That congregation or district must receive the minister so appointed, however repugnant to their feelings. When the conference sees fit, they must surrender their pastor, however closely they may be attached to him. The people have no voice whatever in the selection or change of their pastors.

Church of Scotland.—The number of clergymen of this denomination in the Province of Lower Canada, so far as the knowledge of the writer extends, is ten. Of these, six are in the cities of Montreal and Quebec. The number of individuals attached to this church, according to the census of 1831, was 15,069. For a long time it was claimed by the aristocratic and high church party, that the church of Scotland were the only Protestant bodies in the province which had any legal existence or rights. All classes of *Dissent-*

ing Clergymen, as they were contemptuously called, were forbidden to exercise the most ordinary pastoral functions, except preaching.

So far was this arrogant and exclusive spirit carried, that it was maintained in a legal decision given by the Hon. Judge Sewell, Chief Justice of Lower Canada, that no clergymen, except those of the Church of England and the Church of Scotland, had any right even to baptize the members of their own congregations, or to perform the funeral service over the remains of their deceased members. So rigidly was the law interpreted, that until within a few years, no minister could perform the ordinance of baptism, without exposing himself to fine and punishment; no corpse could find admittance to a Protestant burial ground, unless accompanied by a clergyman of the Church of England or the Church of Scotland.

This reign of bigotry has ended. By late Acts of Parliament, ministers of all denominations who choose to make application are clothed with equal rights.

Presbyterians not connected with the Church of Scotland.—There are known to the writer five ministers and two vacant churches of Presbyterians falling within this description.

Congregationalists.—There are four clergymen and three destitute churches of this denomination.

Some other denominations have one or two ministers each. But the greater part of the Protestant population of the province are not yet gathered into any regularly organized congregation. A portion of them are thinly scattered through those parts of the province inhabited chiefly by Catholics. Another numerous division are sprinkled through the immense tracts of country which are but partially rescued from the forest. The roads are so inferior, and the habitations of the Protestant settlers so distant from each other, that any regular ecclesiastical organization, or any considerable assemblage for public worship at any given place, is nearly impracticable.

It will thus be seen, that to supply a Protestant population of more than a hundred thousand, there are not more than sixty regularly educated and ordained clergymen. There may be, in various parts of the country, uneducated men who hold meetings and exhort on the Sabbath to such as will attend their ministrations. No doubt, in the absence of services of a higher character, their labours are productive of good; but still, if any truth has been taught by the history of the church, it is, that an edu-

cated stated ministry is essential to the permanent religious welfare of a people.

Without casting the slightest imputation then on any denomination of Christians, or any class of ministers, we may fearlessly say, that the Protestant population of Lower Canada is destitute of spiritual instruction to a most alarming and melancholy degree.

LONDON UNIVERSITY.

On Saturday, June 27th, the public distribution of prizes took place. Lord Brougham presided with his accustomed ability, and was supported by the Speaker and several members of the House of Commons. The report was read by the Dean of Faculty, which was of a cheering character.

It will gratify our readers to know that several of the prizes for Hebrew, Greek, Latin, and German, for Mathematics, Natural Philosophy, and the Philosophy of the Mind, were awarded to students of Coward and Highbury Colleges, and to other young men connected with our churches.

OUT OF DOOR PREACHING.

In the Report of the Christian Instruction Society it was stated, that "to the public preaching of the Gospel in the streets and by the way sides of the metropolis and its suburbs, that Society, from its formation, has been fully committed." We are happy to know, that its ministerial members are giving practical evidence of this on a scale never before attempted in London.

There are now *twenty stations* in the most frequented and convenient neighbourhoods, at which discourses are delivered two or three times a week. *Thirty* of the London Ministers, together with several brethren from the country, have

already preached this season; and we trust this recurrence to primitive usages, which the wants of the population so imperatively demand, may soon become general throughout the kingdom. Painful as the task may appear in prospect, we can assure our brethren that they will find its difficulties vanish on the trial.

RESISTANCE TO CHURCH RATES.

Since our last these unjust imposts have been vigorously and triumphantly resisted in various parts of the kingdom. At *Manchester* the Dissenters and liberal Churchmen, ably led by Mr. G. Hadfield, negated the rate on a show of hands, and their opponents declined a poll.

At *Wolverhampton* a motion of adjournment to that day twelve months was carried to a poll—948 voting for it, and only 303 against it—majority 645!

At *Falmouth*, *Bishop Stortford*, *Ealing*, and several other places, the party who have so long gloried in and abused their ascendancy, have learned that they are ascendant no longer.

SCHOOLS AT HASTINGS.

We understand that schools on the plan of the British and Foreign School Society are forming at Hastings; and that some difficulty exists in carrying the object of the founders into full effect, for want of the necessary funds. As far as these will avail, the Committee have proceeded, and opened a school for girls under very favourable auspices. We hope, that those of our readers who are friends to a liberal and scriptural mode of instruction will give their mite towards this object. Particulars may be obtained of the Publishers; or, by those visiting Hastings, of the Rev. W. Davis, of the Croft Chapel; or Mr. G. Slade, engraver, High Street, Hastings.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from the Rev. Dr. Urwick—Rev. Messrs. Robert Ashton—John Cooke—Wm. Haweis Cooper—J. Rablah.

Also from Thomas Wilson, Esq.

If *Fiat Justitia* will give his name and address, we will investigate the matter, and if necessary, correct the statement to which he refers, but he must perceive that we cannot do that on the authority of an *anonymous* communication.

We thank Friend B— for his advice, to abstain from the Quaker controversy: we love peace much, but we love truth more; and if we can aid its progress in any communion, we shall not care for the censures of men.